

A NATION WHICH HAS BYPASSED ITS FATHER

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PART 1

- **A Nation which has bypassed its father.**

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Gandhiji (1928 *Young India*) said : The seven sins are-

“politics without principles, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity and worship without renunciation of ego.”

August 15, 2011: Eighty three years have passed. These sins have multiplied. Nonviolence, truth, *Brahmacharya* and abolition of liquor were part of the national health and reconstruction programmes. The Mahatma's development programmes depended on his greater and broader vision of a self-sufficient healthy environment. He knew that spiritual health leads to intellectual, mental and physical health.

England learned vegetarianism from India. From the discussions and journals of the Vegetarian Society of England, Gandhiji learned its intellectual and mental implications and that taste depends not on the tongue but on the mind and the intellect. Man has to protect living things and nature for a healthy co-existence and survival of all races. Food is for health, not for mere pleasure. By experimenting, Gandhiji understood how right his mother was about vegetarianism and how observance made him spiritually, intellectually, mentally and physically happy and healthy.

India discovered *Ahimsa* in the prehistorical past. It is not just a spiritual religious observance. India's economy, cleanliness of towns, villages, streams and atmosphere, health, food sufficiency, and protection of the natural environment depended on a lifestyle of vegetarianism. The first planned cities during the Indus Valley Harappan times had battlegrounds, homes of leathergood professionals, scavengers and hospitals outside the city. Not just for aesthetics but for preventing environmental pollution.

In modern cities, wastes from hospitals, butcher shops and houses are disposed of on roads, in rivers, streams and everywhere; rats, pests, bacteria multiply and diseases spread. Successive governments have tried to stop this and protect the health of people but failed because we are increasing the pollution, changing lifestyles, and constructing multispeciality hospitals for preventing diseases in an undernourished population. Modern medicine tells us that red meat is responsible for several types of cancers and high cholesterol. How much state and individual money is spent on prevention and cure of these diseases?

Working in the Calicut Medical College Blood Bank Immunohaematology services, I came across the problem with HIV-AIDS control programmes. Promoting condoms indirectly promotes lack of emotional control. Even animals do have control and mate only while they are in oestrus in seasons. Man is the only animal showing unnatural sex desires. Abortions which are akin to killing an innocent life have become an excuse for killing female foetuses. Everyone wants free unlimited enjoyment of all physical pleasures at the cost of destroying values and humanitarian feelings. Householders had laws for controlling desires through vows like *upavasa* and *brahmacharya* during certain days and periods of life. Now we find all around violent assaults on women and property. We have forgotten how to control our desires.

Brain and neuronal channels work properly when we abstain from liquor and drugs. Responsible householders, citizens and national leaders should think of grass-roots level reasons. Psychiatric problems, depression, rape and other crimes increase when citizens have no mental or intellectual control over desires. People say Gandhiji is a misfit in today's world. Why is he considered a misfit? We want to indulge in pleasures of the senses, violence, eating flesh and drinking alcohol. Gandhiji is an obstacle to these. Personal needs should give way to national goals to grasp the value of his message and foresight, which unfortunately does not happen.

1.1 .The only fit leader

A good leader wants only the best for the entire world. Ultimately, people will recognise their folly, realise that Gandhiji was the only “fit” leader for peaceful co-existence of the world. Democracy is not just for making demands. Value-based education is essential for all strata of society for any nation. Gandhiji's bhajan music therapy controlled passions during the Freedom struggle. Neuroendocrine secretions, increase in T lymphocytes during music sessions make us resistant to pathogens. Simple life, high thinking, clean environment, agrarian food sufficiency for nutritional requirements — can we ever achieve these? “ *Nirbal ke bal Ram Eswar Allah there naam sab ko sanmathi de bhagavan.* ” The prayer comes out of every heart concerned about the future of the world.

- **Enlightened Citizenship**

Published in Swami Vivekananda and Prabuddha kerala .150th year publication of Vivekanandajayanthi .Bharatheeyavicharakendra 2013 .

All human beings want to be learned and educated and Education is a common right for all alike. To have an Education which has the adjective “Man-making” before it, one needs a Guru or Teacher who removes all ignorance from the minds of Disciples. Life is the most valuable and most beautiful book that one can ever read and understand to attain a man-making Education and a good Guru should be aware of this to kindle the spirit of life in a student; in any human being.

Intellectual development can be derived from Books and other Modern communication media. But for development of values and a character, to quicken our journey of the soul’s quest for Truth, an impulse has to come from another human being and he or she is called the Guru or Teacher. The soul which transmits the impulse is Guru and the soul that receives the impulse is the shishya and they make up the two ends of an electrical circuit of neuronal channels. One brain gives impulse and the other receives and is activated. The seeker always finds the right Guru at the right time. When the power that attracts the receiving soul is full and ripe, the power that answers to that attraction will reveal by itself . Because, to every action there should be an equal and opposite reaction.

2.1. The Guru and the Gurukula:

But how are we to know that a great Teacher is the real Teacher? The sun requires no torch to make it visible. We need not light a candle to see the sun. When the sun rises, the revelation is instinctively felt in our mind .The coming of a Great Teacher is like that, says Swami Vivekananda. A great teacher needs no lobbying or media help to reveal his/her wisdom. People naturally understand a great Teacher .What are the qualities we find in a great teacher to recognize him/her as a great Teacher? Vivekananda enumerates them.

1. He/she knows the secret of all scriptures .The network of words are like a huge forest, in which human mind loses itself and finds no way out. From such words the Teacher has the ability to take out only the essence like honey from various flowers and integrate the meaning and give it to the disciple so that the path to wisdom is shown. The ability to explain the sciences and analyze logically and scientifically are essential for teaching , but that alone cannot give one the freedom /liberation one wants from the difficulties and sorrows of samsara , says Sankaracharya in Vivekachoodaamani (60). To understand the Sermon on the Mount, one need not know where Christ was born and what his year of birth was, and not even whether such a character as Jesus Christ really existed or not. Vivekananda explains this difference between getting lost in the forest of words of many books and cognizing the essence of all scriptures as one .This is a character which distinguishes a good Guru.
2. The teacher should be pure in words, deeds and thoughts .A sathwika, and sinless person alone can kindle the compassion to all, Love for entire universe being part of a human being’s

enlightened existence on earth. Unless we are able to distinguish between mere talk and realization of Truth as Love for all, we as a nation, can never be enlightened and free.

Vivekananda said: "Two classes of men do not worship God as man- the human brute ...and the Paramahansa (highest Yogi) who has gone beyond humanity has thrown off his mind and body, gone beyond limits of nature. All nature has become his/her self." If one cannot see God in the fellow beings, in all living and nonliving nature, and destroys them recklessly and yet speaks of Love, compassion and God, how can that be truth? Thus one has to identify and sharply distinguish the true teacher and the mere intellectual (and pretenders) who talks of God and Love. This exercise of wisdom is essential for us to select a Guru.

3. Knowing something theoretically and practicing it by thoughts, words and deeds are entirely different. Everyone knows that one should not steal, one should not kill. But not many practice such knowledge. In a Guru the practice and theory should be one. His/Her life itself is the Teaching. People who come in contact with such a Guru instinctively know this. And when the Guru's physical body leaves this earth, the disciples carry Guru's words as books and other means of communication for keeping the torch alive. That is how Gurukulas as Schools and Universities were established in India several thousands of years ago. We still have Universities and schools in India. But what type of personalities/Gurus are coming out of them is a topic worthy of discussion. The thoughts, and words of such personalities come out in the leading dailies and periodicals so that we can assess their thought processes and personality and distinguish their qualities.
4. Love is the highest ideal and Love for entire universe is compassion. Vivekananda therefore said: "Be strong and stand up and seek the God of Love. This is the highest strength. What power is higher than the power of purity? Love and Purity govern the world. This love of God cannot be reached by the weak, either physically, mentally, intellectually or spiritually. The Lord alone is true. Everything else is untrue. Everything else should be rejected for the sake of the Lord."

Thus we find that the ideal teacher has to be a person who loves entire world of existence, and knows the secret of all scriptures instead of losing in the jungle of words and has to kindle the spirit of love and valuebased living in those who come near. And the physical, mental, intellectual and spiritual health of the entire world will be safe in the hands of such a Guru.

I had read the Malayalam version of Vivekananda Sahithya from my father's collection as a child. I came across the Gandhian way of experimenting with Truth, Ahimsa also from books on his shelf and social activity from my parent's lifestyle. I had my Athmavidyalaya, to practice these principles in my Professional field. In 1977 when I met and spoke to Swami Ranganathananda, belonging to the Sri Ramakrishna -Vivekananda Guruparampara, that had been a great experience for me. Swami Ranganathananda, had carried the torch of Swami Vivekananda with zeal and an undying passion. His great works on the Message of Upanishads, and the Eternal values for a changing society had influenced me greatly. Enlightened citizenship is essential for realizing the dream of Prabuddhabhaaraatha(enlightened India).

2.2. ENLIGHTENED CITIZENSHIP AND GANDHI

The problems we posed in 1947 were poverty, caste, communal separatism, lack of free education, health for all as collective responsibilities of all citizens of Free India to recognize, solve and thus strengthen our democratic state. Have we achieved these goals? If not, what is the reason? Aims Gandhi envisaged as the first (and the last), enlightened citizenship for all citizens of India is not yet achieved.

Citizen is different from subject, or voter. Subject has limitations imposed by others. Voter gives vote to bring a particular party to power positions. Citizen means free individual with unlimited potential, freedom, and responsibility to think for nation. How many of us have understood this in modern India is debatable. All sections –political leaders, professionals, housewives unskilled labourers –are free citizens. Freedom and Responsibility go together. Freedom is not individual freedom, but social, national, global responsibility naturally flowing from freedom of expression and activity of citizen.

We have not yet achieved even universal primary education, cost effective healthcare, economic and agricultural self sufficiency as the constitution envisaged. A value-oriented lifestyle of citizens, in respective field of activity is essential for achieving this. The feeling that all Responsibility rests with Government alone has gone deep into our psyche. We pollute any place, water body and premises and it is the duty of the Government to clear it. Government has to give food, shelter, water, health, education to all while we have no duty as such to help in the process. In a free democratic Government how detrimental is such an attitude to national goals? What is our Government except a few citizens like us who had been elected and selected (by vote or by merit) to some top positions? And from where do the Government funds come? From where does food come if we neglect agriculture? Who will keep our villages and towns clean? Who will plant fruit trees in every village, town for all children to get vitamins free of cost?

There is need for change in attitudes. There should be motivation behind all types of work efficiency. The only motivation, at present is “How much money I can earn in less time, with no effort?” The sense of pride in work has gone. Swami Ranganathananda calls this mercenary work and observes that many of our people do not even do an honest day's work even for wages and salaries received. Loyalty of mercenary is not to ideal but to money. Whether we work as employees, or citizens make tremendous difference. This attitude change is essential. Japanese and Chinese are proud of their Nation. Modern Educated Indian has lost pride in being Indian, a successor to Indian heritage. All efforts of Gandhi to inculcate a national pride, work culture, honesty and valuebased educational and health reforms –evidences of his far seeing visionary power, were to prevent this state.

The individual has to grow into a person. Education help achieve a vikasithavyakthithwa. Vikaasa means expansion. One has to expand one's views from selfish individual motives to national, global motives. Gandhi said, like Vivekananda, thyaga and seva is essential for such unselfish expanded vyakthithwa development. Only this transform immature ego-centric to mature unselfish global personality who wishes: Loka samastha sukhino bhavanthu”. It takes us beyond ego to love, protect everything, for the world. Protecting culture, nature, natural resources become goal of such a citizen. Viveka and

dharma are needed ; theories or books cannot replace them .Thoughts, mental analysis, practice of realized truth makes attitudinal change. Thinking makes us intellectual , compassionate , enlightened citizens of world. There is no short cut for achieving enlightened citizenship except rational questioning of what we need ,what we achieved , what we can do to improve , and practical implementation of improvements. This responsibility should be felt by all citizens in their respective fields of work for efficiency and self sufficiency.

Recognize

- 1 Equality of All living things in ecosystem ,
- 2 Dignity of work,
- 3 Dignity ,freedom and Equality of all individuals along with responsibilities ,
- 4 Feel for and work for the unity of nation

These are basic requirements our nation through our constitution aims at . We are responsible for achieving that goal. We are celebrating the 150th Anniversary of Swami Vivekananda. I remember . reading the Commemorative Volume of the centenary of S.Radhakrishnan , by the Rajyasabha , at this juncture. As Sarvepillay Radhakrishnan, our former scholarly President puts it, we should stop criticizing the British for everything and feel the responsibility ourselves and grow as a responsible Nation. We are in dire need of great leaders like Mahathma Gandhi, great scholars like S.Radhakrishnan , great spiritual Gurus like Swami Vivekananda to lead us. Transcendence of mere organic personality to conscious social participation gives us happy personal and professional life, ensures National Integration, peaceful co-existence and world peace. Then only Bharatha (India) will become Prabuddha (Enlightened). Let my country awake to such a glorious state is my prayer and wish.

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- 5 My Experiments with Truth .Mahathma Gandhi

- **Evolution of Gandhi the child into a Mahathman**

- 3.1 . Introduction : How I began to love Gandhi ?**

In every individual's life there is a growing phase before full evolution into a personality. Both nurture and nature play a role in this evolution. I had both, to become a great lover and follower of Gandhism. My father is an old time congressman of the Gandhi-Kamaraj era and I grew up in the atmosphere where discussion of sociopolitical and economic solutions for India's problems were discussed. Gandhi was a great presence in our home. My mother was the Chairman of the Project Implementing committee of the Nehruvian era for strengthening and developing the blocks (Block Development) in Andathode area and we, as children participated in all programmes in which our parents were involving. Sarvodaya movement, BSS, Old age pension programmes, Anganavadi, Bhoodan movement and many others. Mother had a Ambar Charkka class in which women of the village participated. My father was the most secular person and he was a model for the village for removal of untouchability. In his home, though it was an orthodox Nair family, any person irrespective of caste, creed and class could come and take food. The entire Muslim community in the area had been his friends and wellwishers.

As a small kid, I used to listen to the Harinamakeerthana of my grandmother (a staunch Krishnabhaktha) who will be making swadeshi threads on a Takli. My grand uncle Nalapat Narayana Menon was a staunch Gandhian to the core and all the female members of the Nalapat family too were Gandhians and followed truth and nonviolence and service to society as Panchamahayajna.

When I grew up, I naturally had all the qualities which a staunch Gandhian should have, though I didn't imbibe it directly from Gandhi. I had imbibed them from my family and surroundings. My staunch stand against liquor, love for truth and honesty, simple life and high ideals, extreme nonviolence and compassion to all beings, and even my experiment with Brahmacharya came from my genes and environment (Nature and nurture) and because of these tendencies I have always been fascinated when I read Gandhi. I never got bored with Gandhi, as some of my cousins often did. And I feel that India has not understood him properly even now. It is the Europeans who have really understood his spirit and the Indians have always branded him as one thing or other and avoided following his advice both in personal, professional and socioeconomic lives. If we read Gandhi in the correct way, even now, India can solve her problems on violence, corruption, food insufficiency, lack of employment and Hindu Muslim divides and other class creed separatisms. Time is precious. Let every citizen of India evolve into an Enlightened citizen and save this great land from the tangles of separatisms.

As Gandhi said : "If I have somewhere deep in me the spirit of Dharma and loving devotion to God, I shall be able to kindle it in you. But one cannot light a piece of stone. Only those of you who have some oil and wick in them will light their lamp with this matchstick of mine; Only those who have something in them will profit from this discussion" (Page 17. Introduction. Srimad Bhagavad Gita. M K Gandhi)

- **3.2 Gita and the Mahathma**

"I became acquainted with the Gita in 1889" Gandhi wrote in the Introduction to his discourses on Srimad Bhagavad Gita: "I was twenty years of age at that time. I had not yet fully understood the significance of non-violence as a principle of Dharma. It was from Shamal Bhatt's couplet, "Let him offer

water, and a good meal to eat “that I had first learnt the principle of winning over even an enemy with love. Its truth had made deep appeal to my heart, but the couplet had not suggested to me the principle of compassion for all creatures. It was my desire to keep, even at the cost of my life, the promises which I had given to my mother that saved me from eating meat and other sins. My love for truth has saved me in many difficult situations. It was at this time that coming into contact with two Englishmen, I was induced to read the Gita.... They gave me Sir Edwin Arnold’s beautiful translation of the poem. I went through it immediately and was fascinated by it. From that time till now, the last nineteen stanzas of chapter 2 have ever remained engraved in my heart. For me, they contain the essence of dharma. They embody the highest knowledge. The principle enunciated in them are immutable. The intellect too, is active in them in the highest degree, but it is intellect, disciplined to high purpose. The knowledge which they contain is the fruit of experience.” (Page 9-10 Srimad Bhagavad Gita. Mahatma Gandhi .5th Ed Nav Jeevan Trust. Orient paperbacks. 1993)¹

What are these 19 stanzas Gandhi spoke about ?

3.3. Excerpts from Bhagavad Gita Chapter 2. (Sloka 53-72)

Starting from stanza 53 the discussion is on Sthithaprajna. Krishna says (53) Because of the seen and heard things of this janma (birth), your budhi (intellect) has some doubts. When your budhi is fixed in Samadhi, movementless and changeless, you have attained yoga. You have realized and visualized the absolute without any coverings of Maaya. That state of sthithaprajna who is fixed in Athman/ Brahman is Samadhi of yoga. And in such a yogi Samathwa (equality) and karmakusalatha (efficiency of functions) are seen as symbols of his attainment of yoga. One has to determine whether the person has attained yoga by looking at such symbols of samathwa and karmakusalatha and nonattachment to effects or phala of karma. (Equality, efficiency in profession/mission, and Nishkamakarma). These are the signs of a highly evolved Yogin and a Sthithaprajna (both being same). From what Gandhi said, it is evident that he was searching to attain that state through his experiments with truth, nonviolence and actions without expecting any reward in return.

The one who is trying to reach this state is called Aarurukshu. And one who has reached this state is called Aarooda. The first is disciple and the second is Guru. The only difference between them is that one has reached and the other is trying to reach. Krishna is Guru, teacher who has reached the state. Arjuna is disciple who is trying to reach the state but at times gets some difficulties and is stuck by vishadayoga (depression/frustrations) when the Guru compassionately leads him beyond removing the obstacle. From an aarooda who is a great yogin only ananda flows out no vishada or frustrations happen to him/her whatever life situation he/she has passed through. He/she responds to good and bad experiences alike and with equanimity or samachitha. Therefore even bad /sorrowful experiences in the life of a yogi are to be taken as the signs for others to understand his/her samachitha state. We can substitute Gandhi for the Aarooda and the other leaders of Freedom struggle as people who were either aarurukshu, or even as ordinary people who didn’t care to evolve their personality to full stature.

Arjuna asked:-Kesava,What is the language of a Sthithapragna who is fixed in Samadhi?How does such a sthithadhee (fixed intellect)talk? How does he live and travel?

The question is asked by Arjuna to Krishna who is the best known sthithapragna. And Arjuna had been in close contact and friendship with Krishna from his childhood.Even those who are living with the yogi are unable to understand the ways of the great yogi. Arjuna is the greatest example for that , as revealed from this question. Arjuna saw Krishna as friend,relative and adviser and protector and knows how he conducts himself in life.But he does not realize that this is the way of life of a person who has attained Samadhi , an arooda in yoga.There is nothing to be amazed in this . Even a husband cannot understand the Samadhi/yoga state of his own wife though they live under the same roof . So a friend need not be expected to know that.

SI 55

Sri Bhagavan said:-

When satisfied in Athman by Athman,one throw away (discard) all mental desires ,that one has become Sthithapragna.

Because of the bliss of Athmananda , the rasa of Brahma experience, all other desires are thrown off from the mind. It is just like a serpent discards its skin .Or a child discards its toys when he is an adult, that the mind throws away all other desires when it gets Athmasukha.

SI 56

When sorrows happen, without movement of the mind: when pleasures come without any desire in them, without emotions of like and dislike, anger , fear etc a man behaves in life. In that case he can be called a sthithapragna.

Usually what we see around is that people cry over sorrows,finds fault with others for their illluck and hate others for them etc. Or people are too proud for having opportunities, wealth, fame etc in this world and try to acquire more and desire more. When a sorrow come they find fault with God. But when a pleasure come they do not think it is given by God . Instead they say ,it is because of my valour,my efficiency etc .Some people end life due to frustrating sorrows of life.None of these reactions will be seen in a sthithapragna. Common people have desires for a particular taste, particular food,clothes,jewels,powers and positions,luxuries,women/men etc .They long for it .Are afraid of not getting it.The fear generates anger and hatred towards those who have it.These tendencies and emotions leads them to state of stress,neurosis and even psychotic behaviour. Therefore desires are the cause of sorrow and of deranged mental behaviours we see around.Such madness is not there in a sthithapragna.

Sthithapragna is ever satisfied whether pain or pleasure ,loss or gain comes to him/her.The thridosha of raaga,bhaa,and krodha do not touch him.He/she is ever saantha(peaceful/tranquil) fixed in own Athman and such a mind is a silent(mouna)quiet mind and aperson with such mind is a

muni.The sthithapragna is a sthithadhee Muni.(one with fixed intellect in Athman and therefore silent)

Every Muni has a unique opinion or Matham(in Sanskrit)which is now translated as a religion .A muni without a opinion(matham)which he expresses through his life is not considered as a muni.

“Naa sou Muniryasya matham na bhinnam”.Both pain and pleasure is considered as Bhagavad prasaada by a quiet tranquil mind.It does not perturb the mind of muni.

Once a king and his minister were wandering in a forest .The king accidentally lost one finger of his right hand .The minister said ,it is for good that such a thing has happened.The king was angry and thinking that the minister is rejoicing in his mishap he put the minister in jail.After a few days the king went for hunting alone.There was a group of Kaapaalika who were searching for a man with all lakshana of uthamapurusha to give as sacrifice to their Goddess Kaali.They took the king and brought him to their chief.But seeing that he is lacking one finger which makes him imperfect he was let free.Then the king knew the meaning of what his minister said.He apologized and let the minister free.Even then the minister said it was good that you put me in jail.The king asked :why do you feel that?

Because if I was with you,they might have let you free and instead given me in sacrifice because I have a finger intact.

So even the stay in this jail of samsaara is for our good .That is realized by a sthithadhee .

Sl 57.

That person without desire or special liking for anything,and even when faced with good and bad,do not react to them either with anger or praise ,his pragna have become fixed in Athman.

One who is fixed in Samadhi is a perfect anaasaktha.He does not praise anything excessively.He does not hate anything.Everything is equal.Every situation in life is equal.No like.No dislike.All seen with samabhaavana.Without running away from one’s life experiences and without overreacting to them and blaming or praising them a person becomes sthithapragna.A householder has to aquire such a mental makeup to conduct life fruitfully and successfully.The rajayogi is the best Grihastha.He is the sthithapragna.

Sl 58.

A tortoise withdraws all its organs into its shell in sight of danger.Similarly a gnanai withdraws all his sense organs from the sense objects sensing them as dangerous.When one does this withdrawal from external vishya,by withdrawing senses from them he becomes a sthithapragna.

The senses always search for the objects to please them.Eye search forms,ear search sounds,tounge search tastes,nose search smells,skin search touch.They have desires to experience these.To control this desire for worldly sensory experience may seem difficult for an ordinary

person. But yogi has already achieved that control. Just like a tortoise makes himself safe from dangers by withdrawal of organs the yogi withdraw senses from sensory stimuli and pleasures, and avoid contact with danger. This is called Pratyahara in the language of the yoga science.

In all great seers the multitudes of prapancha are seen within and cognized within not outside. The yogi wears the entire Jyotishchakra within. The prapancha exists both external and internal to a yogin, whereas it exists only external to an ordinary person. When all senses are withdrawn from external objects, the external world is internalized and yogin becomes niraakara, nirguna, nirupama, nirayana equivalent to Brahman. When he walks or does karma after this, the senses are slightly revealed outside to others. At that time he is manifesting a sayana prapancha through his deeds and words, from the nirayana prapancha which exists in his mind. This is equivalent to the order of creation. Thus yogin becomes the symbol of Brahma on earth.

SI 59

The yogi who observes the Niraahara has withdrawn from all senses. After visualization of the ultimate Brahmarasa, all vishayarasa are lost for him.

Indriya or sense organs are the ones who eat (aaharana) the sensory pleasures from external vishaya. The vishaya are therefore called Aahara (food) for the indriya. The one who controlled the senses is therefore niraahara. Because he has tasted Brahmarasa. He cannot relish any other rasa which are inferior to Brahmarasa.

SI 60.

Son of Kunti, Even the mind of a great scholar is affected by the indriya which are agents producing great stress/turmoils

We have several examples like sage Viswamithra who were put to test by the desires of senses and failed to control them. Even scholars and those who try to win over them by effort are taken away from their course and aim by such strong tendencies. Therefore to control them is not a easy task. So, when someone has become Brahmanishta and withdrawn senses, that means one has done the most difficult thing to achieve in this world. It is difficult to achieve but is not impossible.

SI 61.

Control all senses. Fixed in me, knowing me alone, be a yogayuktha. The one who has all senses under his control has his pragna fixed.

What is the difference between the scholar (vipaschitha) of 60th sloka and the samyami of 61st sloka.?

Samyami is Mathpara (knowing only me). He is the one said in 59th sloka as the seer of the Param (ultimate) and cognized that param as Me. I am that ultimate Brahma is his own experience or swanubhoothy, not a theoretical knowledge as is in the scholar. Scholar has knowledge but no

swanubhoothi. He has not attained the oneness with Parabrahma Therefore the paramabhakthy and paramagnana is not there in scholar. And his pragna is not awakened to that of yogic state. It is because of this, the senses can perturb the mind of scholar but not that of the samyami.

Sl 62.

The scholar, though not experiencing or enjoying vishaya, is doing dhyana on them. By dhyana or thought of pleasures desires in them happen. Therefore, understand that constant thinking about the pleasures of senses without actually involved in them can lead to attachments to them and from it desires and anger are born.

Sri Yamunacharya said:-

My mind is in the lotus feet of Krishna which is the seat of the navarasa, and with constant desire in it. Therefore, even the thought of contact with women have become unthinkable to me.

That is samyama due to bhakthy in Krishna. Scholar is not in that state. Ordinary person also is not in that state. Both have not become "Mathpara" in devotion to God. Therefore scholar has all desires like an ordinary person and attachments to vishaya like an ordinary man. They desire fame, position, power, luxuries, sexual pleasures etc. When these are not obtained even great scholars get angered. All these are common to human beings (both females and males). and the psychology of common man and the difference in psychology of a great yogi is being explained by Vyasa through Krishna's teaching to Arjuna.

If all men and women carefully listens to these words and try to become samyami, the stress and strain of worldly life can be at least minimized if not completely prevented.

Sl 63

From anger is born the madness. From madness memory is lost. When memory is lost intellect is lost. By loss of intellect everything is lost.

When angered people say whatever they feel at the spur of the moment. It is emotional display, not reasonable behaviour. And that emotional display is sammoha or madness without reason. When that mad anger overtake us, our memory is lost and we do not know what we say and how we act. We act as if we are not intelligent persons by our temporary loss of memory in anger. Thus anger leads to lack of intellect in the end. If a person loses intellect and reasoning power everything is lost and he perishes.

The chain of events started from attachment and desire to sensory objects, and then proceeded to anger, madness, memory loss, loss of intellect and total destruction of our personality.

Anger is like a fire which extinguishes everything in its way and destroys one who succumbs to it.

But sometimes one has to act as if one is angry. The story which Sri Ramakrishna told about a sanyasin who gave a manthra to a serpent so that it become harmless to children is an example. The serpent became too quiet by the power of the manthra so that the children hurt it and it became too weak even to crawl. When the sanyasin returned he was astonished to see the powerful serpent reduced to this state. The serpent said because of your manthra I have stopped biting and hurting children. Then the sanyasin asked "My friend. The manthra asked you not to bite and harm. But did it ask you not to hiss at them?"

Sometimes yogins hiss at people just to show the prowess of their energy. That cannot be taken as anger, but as a display of anger as if in a drama of life.

SI 64

The yogin, who has liberated his mind from dualities of raagadwesha and from worldly vishaya, is walking around with his senses totally under control of his Athman, and therefore he attains prasaada.

Both loukika people and yogi are living with their sense organs. The difference is, the loukika has no control over them but yogi has them under control of Athman. What is prasaada here? We talk of prasaada which we get from temples as a symbol of Bhagavan's blessing. It is not that external thing which is spoken of here as prasaada but the chithaprasaada of the yogin. It is the purity of mind which brings about shanthi or peace. It is the lack of all sorrows on the dawn of dense bliss of Brahmanubhava.

SI 65

Prasaada ends all sorrows. The intellect of a person with blissis fixed and immobile (concentrated). But that of one immersed in samsara is always in turmoil, not concentrated.

The mind which is not concentrated is like an Atlantic ocean. It is futile to search for peace in a turmoil of emotions. The mind that is concentrated is like a still lake (a maanas sarovar) where one can see peace and the signs of pragna as orderly and concentric circles of slight movements. That too only periodically. At other times it is totally still. Only in concentrated mind does pragna be seen and measured perfectly. In unconcentrated mind what we see and measure is lack of pragna and not pragna. Only a person with concentration and awakened pragna can be a philosopher/poet/scientist (combined) as Vyasa was. Or as Sankara was in more modern times. The next sloka continues to say the reason for madness of a loukika immersed in senses and their pleasures.

SI 66

The one who is not with yoga, has no intellect. He does not have bhaavana either. If there is no bhavana there is no shaanthy. If there is no shanthi where is happiness?

The lack of budhi is due to lack of concentration or dhyana. The yogi has dhyana. The loka without dhyana therefore is said to have no concentration and hence no intellect. If there is no pure intellect bhaavana is impossible. What is bhaavana? Imagination and intuition is bhaavana and it is the function of our right brain while intellect and logic is that of left brain. Both should function synchronously and simultaneously to become a perfect human being. Natarajaguru in his commentary to this sloka says:-

“Bhaavana here means creative intuition. The word being derived from the root Bhav (to become). Peace results only when intuition comes into operation, along lines of creative becoming, which reconciles opposing tendencies of the mind. Real happiness is the result of a global sense of being where currents and counter-currents are stilled in happiness, which can be said to be the goal of contemplation”

Bhaavana is the creative power. And becoming one with the Paramathman in thanmayeebhaava, is the greatest creative power one can have. Once this happens the jeevaathman is equivalent to paramathman. Thus the jeevaathman of a yogin with pure concentrated intellect and bhaavana merges with Paramathman and is bliss, or ananda incarnate and is totally peaceful (shaantha). This state is totally opposite to the loka mind running after vishayasukha.

Sl 67

The mind running after the senses, misleads the prajna to opposite directions as if a rudderless boat is pulled by strong winds and thus it loses way and direction. In 60th sloka it was said

Indriyaani pramathaani

Haranthi Prasabham mana:

How the sense organs attract the mind and leads it astray from the real goal is here said.

Sl 68

Therefore, Mahabha, The person whose indriya are totally withdrawn from the vishaya, his prajna alone is fixed and he alone is a sthithaprajna.

Thus Krishna clearly states that one who has controlled senses and have merged with ultimate in Samadhi alone is sthithaprajna.

What is the view of Susruthasamhitha, a BC 500 treatise on Ayurveda about prajna in jagrad, swapna and sushupthi states?

Purusha is sarvagna, sarvagatha, and kshethragna and is manifested as karmapurusha in every living being. When chethana is under control of thamas we get sleep. In normal natural sleep karmapurusha do not sleep. Giving the visions of experiences he had in the past, to the rajasic mind

he is in wakened state even in sleep and therefore we see dreams.If one has to get out of sleep ,the sathwika tendency should be powerful.This is so in natural sleep so that we awakens every morning after sleep.But in a comatose state the rajasic mind is not awake and the sathwika power has been weakened so that we cannot awaken from it naturally.Sathwa and rajas are very weak in such thaamasic sleep .Those things which are not known to the ordinary jeevathma and known to the sarvagnapurusha are the dream visions.They are not signs of karmapurusha.But signs of sarvagnapurusha*(Sareeeraasthanam 4.35 susrutha) and are present in sushupthy.

The Upanishads therefore equates swapnanidra as thajasa and prathibhaasarga and sushupthy as Samadhi state when only the witness sarvagnapurusha has visions as praagna.

According to modern psychological concepts man has psychogenic and viscerogenic needs.They are grouped as below:-

Viscerogenic (ALL Animals/birds)	Psychogenic (1-6 in all animals ,birds.7 only in Humans)
Breathing Breathing Excretion Ejaculation of semen Reproduction for survival of race (To preserve life and race.)	1 Related to external objects Acquisition Orderly arrangement of them Experimenting luck/risk taking Making house,other daily use articles (Constructions) 2.Achievements with pride Doing the difficult tasks Overcoming difficulties (problem solving) Getting rewards/awards/fame 3 Protection of what is gained (wealth,pride,culture etc) Battles/wars and strategy of war (defence) 4.Power,leading,control,

<p>Secretion of milk (Bhakthiyoga)</p>	<p>Thirst for liberation,</p> <p>Appointing and obeying a leader</p> <p>5.Punishments ,law and order</p> <p>6 Love,friendship,understanding</p> <p>Maternal vatsalya,</p> <p>Poshana,and paalana</p> <p>JNANAYOGA</p> <p>7.enquiry,experiments,knowledge</p> <p>Communication of knowledge,</p> <p>Language,logic,proof by analysis</p> <p>And facts,explanations</p> <p>(science /arts/philosophy)</p> <p>COGNIZANCE X EXPOSITION</p>
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In a comatose person only viscerogenic needs exists.In psychogenic needs numbers 1 to 5 are related to day to day life and karma of various types done by loukika.Number 6 comes under the emotion of Bhakthy and Prema.Number 7 comes under the reasoning of gnaana. In Samadhi state the power of mind is concentrated and great and therefore cognitive and expositional powers are maximum.Sometimes scientists have shown an extraordinary power of understanding a truth which they have been searching for ,in a sushupthy state . The greatest example is Sreenivasa Ramanuja of

India ,who have said that he gets the most complex answers to his mathematical problems in sushupthy.He used to write them down ,when he wakes up from sushupthi. This is what Susrutha says about the sarvagnapurusha of sushupthy.

If we draw a diagram with two triangles ,partially superposed and with upturned and downturned ends,in the shape of Shiva's Thudi,the form of pragna can be understood from jagrad to Thureeya , and as individual memory ,collective archetypal memory ,subconscious and superconscious states .(Refer page 48 Souvarnam Geetha commentary in Malayalam .Kurukshethra prakasan. Dr Suvarna Nalapat 2000/2001; <http://www.scribd.com/doc/98791845/Souvarnam-Commentary-to-Bhagavad-Gita>) .

Karl Jung said it is difficult to discover a collective consciousness of entire universe.Because its limits and real nature is not attainable to human thought.It does not originate in individual human being's thoughts.It is not discovered by human thought either.They reveal themselves,not discovered by anyone.He has classified them as six types .Persona,shadow,Anima,Animus,old wise man,Earth mothe,and self.

The "ego" of Freud is the centre of only the "I" of jagradh.It cannot internalize or understand the shadow or archetypes .If it tries to understand them,it is drowned as if a ship overburdened with cargo which it cannot hold.Thus Self is different from Ego.Self is not only the center but also the whole circumference which embraces both conscious and unconscious.It is the center of this totality ,just as the ego is the center of the jagrad mind alone.

The ego of Freud is the Karmapurusha of Susrutha.Self/Athman is the Sarvagnapurusha of Susrutha.The symbol of self is a child at one end and a yogi at another end (Freida Freeham ,the commentator on Jung says Christ or Budha ,instead of a yogin).Both are innocent .Therefore in purity ,equivalent to God.

Coming to pragna of individual and that of the universe.

The individual consciousness or pragna is viratpurusha /viswa in jagrad,thaijasa in swapnanidra(REM sleep)and Praaagna or Hiranyagarbha in sushupthy .Only Hiranyagarbha has the revealed pragna which is that of the universal pragna /sarvagnapurusha.It is a revealed allknowing enlightened vision of everything.The pragna named as Virat,Thaijasa and Hiranyagarbha are awakened in the consciousness of a jeevathma and is therefore Vyaakrithapragna or manifested pragna .1.Virat/Viswa:- The different forms and names ,persons,animals,birds,other external objects,stars,celestial phenomena ,different jaathi(born)or species.The pragna related to external gross universe in jagrad state known by our reasons,sense organs etc.

2.Thaijasa:- The subtle universe and its forms of sabda,artha etc as Prathibhaasarga in imagination and in dreamsleep (REM).Creativity of arts and languages .

3.Hiranyagarbha/Praaagna:- The manifested pragna in dreamless sleep or sushupthy as awakened vision of thw witnessing Athman .The cause of this Vyaakritha or manifested pragna is the avyakrithapragna in the cosmos/cosmic sarvagnapurusha.When the kaaranasareera is pure

(nirmala/samskritha)pragna can get the knowledge of aloukika vishaya. This is akin to knowledge and vision one gets in Samadhi of the asampragnatha type ,though not exactly the same. Therefore this is considered as divine power as in the case of Sreenivaasaramanuja, who said I get it due to blessing of my Naamakal Paradevatha.

About this Yagnavalkya has said:-

Daivam Abhivyaktham Pourusham Pourvadehikam.

Pourusham here is one's karmasakthy/Ichasakthy. The power of the dehi in the past life is manifested as the divine gnaana of this janma, is the meaning of that.

Brihadaranyaka Upanishad says: In the right aksha is the Indhan ,the power as light. The deva who loves the indirect ,avoid its direct name and calls him Indra. In the left Aksha is his wife Virat. Hridaya is their place of union. The red pinda(mass) in hridaya is their annam(food).

Vaiswanara as male and Virat as female is imagined here. Purusha as I is the experiencing collective consciousness ,the Athman, as avyakritha pragna. Virat is the experienced universe ,prakrithy. And it is different in different individuals depending upon multifarious factors .

The place of union of the avyakritha and the vyakritha is the goal of yogi where jeevathma merge and become one in paramathman. That advaitabhoomi is experienced in Samadhi and its symbol for demonstration is the sushupthy.

Athman is enlightened. There for it is light, called Chid or Chidroopa(form of energy).

For example:- I am writing. For me to write, I need paper, pen, ink, so many other paraphernalia. If on internet I need computer, software, internet connection etc. These are all external objects. The tools human beings made for speedy communication. If all these are available ,can any person comment upon Bhagavad Geetha? Do everyone with these equipments wants to do it and to communicate it? That question and its answer given are important. It is not the external equipments or tools which are needed for such endeavours but the internal preparation, purity, and a desire to do it.

I speak in a classroom and on stage . For that I need mike, stage, classroom, listeners/students and also the ability to teach /a degree or qualification to do so. But all these do not make all teachers equally good and acceptable. All orators equally powerful and communicative. Therefore it is not the external world ,but the internal world which gives us our proficiency. Unless there is no Athmachaitanya ,one would never think of or speak of or write of a text like Bhagavad Geetha/Upanishad/Brahmasoothra etc .

My Athmachaitanya ,my pragna makes me do such actions. The energy or oorja needed for it is to be preserved without scattering in petty loka vishaya ,and concentrated on my goal is the first requirement for any yogin . The first step is that Ekagratha and sraddha or concentration. Only a person who preserves one's attention in a goal (God/Gnaana) with concentration, gets the dhaarana or power of cognition and pragna . The all-revealing pragna which is always new and

awakened(Navanavonmeshasaalini pragna prathibha) is called the prathibha .The yogic prathibha of Vyasa,Vatmiki,and of all great teachers have to be understood in this way.

The different forms of consciousness of an individual and the functions thereof is called the vrithy.Vrithy is a whirlpool.It has 5 bhoomika.

1.Kshiptha

2.Mooda

3.Vikshiptha

4.Ekagra

5.Nirudha.

By Ekagratha,one does chithavrithinirodha.The other vrithis are obstructed and chithavrithy is fixed only in the goal.The ekagra mind attains sampragnathasamadhi.When even that is obstructed in Sarvavrithynirodha ,one attains asampragnathasamadhi according to Vyasa ,Pathanjali and other teachers of yoga.

Bodha is a flow ,the golden thread of which is continuous from jagrad,upto thureeyaand beyond.Smrithy or memory is of experienced vishaya obtained from viparyaya,vikalpa ,nidra etc as well.Swapna is the smrithi of sleep.It is subconscious mind's character.The smrithy of sushupthy is the memory of past life.It is equated with smrithy of Samadhi.In an individual this is the only state which can be compared for demonstration ,with Samadhi .Samadhi is a rare experience and sushupthy is a common experience .So for giving example and demonstrating the nature of Samadhi ,the great teachers use sushupthy.It is a teaching technique.

Pragna is needed both for understanding the external world and for understanding nature of Athman.Both cognition and its memory are included in the word Pragna.Cognition includes the desire to know truth,the ability to understand it ,concentration for it and chithavrithinirodha for achieving the goal and finally the gnana aquired by these methods.Smrithy is the memory of whatever thus cognized in jagrad,swapna,sushupthy and beyond.

Bhavapratyayo videhaprakrithilayaanaam

Sradhaaveeryasmrithisamaadhi pragnaapoorvaka ithareshaam.

The yogin are either Videha by birth or Prakrithilaya.Janaka ,Sankara,Gnaneswara are examples.

The second type is people by sradha,veerya,smrithi,Samadhi and pragna attain the goal in a orderly way slowly and steadily over a period of time (Kramamukthy).When the state of Nirvichaara flows continuously without obstruction they get Adhyathmaprasaada and their pragna become Rithambhara .

Nirvichaaravaisaaradye adhaathmaprasaada:

Rithambharaa thathra pragnaa:

This is different from the pragna obtained by heresay and guess ,that was present before the experience and is the state of Brahmanubhava. ..Sruthaanumaanapragnaabhyaamanya vishayaavisheshaarthathwaath .This itself is asampragnathasamadhi in which only vivekakhyathi remains for the yogin.

The growth of Pragna in Adhyathmika sadhana:-

In a newborn baby only the transcendental consciousness of its past birth exists.That is the pure consciousness which is natural to all living things.Then he starts to look at the place from where sound comes and recognizes directions.(srothasya dik).Seeing colours understands forms(Nethrasyarkka).Enjoys the taste of milk(Rasanaayaa varunaa).Knows the touch of mother and of wind(Thwachovaatha).Smells the food,mother etc(Ghraanasyaaswinou).Thus he gets the first consciousness of this janma as “my mother”.Then starts to pronounce the word.(Vaagindriyasya vahni)Thus each sense organ gets a type of pragna and a name for it ,and an adhidevatha for each.Thus the pragna of the sense organs is awakened .

When the child grows up we notice that certain things and certain subjects are of interest to it while others are not.(likes and dislikes).The mind fixes in that which is liked .For some this fixity and concentration is in acquisition of wealth ,for others in luxuries,for others in music,painting,poetry,or dance ,or in sciences.For some it is in Athman itself.In whichever the mind is fixed ,in that subject the individual shows abilities .In the other subjects ability decreases or is lost.The natural pure consciousness which was present while born is not lost ,only in the one who fixes interest inAthman.That mind of a sthithapragna remains innocent and pure as that of a newborn .

The knowledge that is aquired with help of upadhi is called sopaadhika.It could be either prathyaksha(direct)or paroksha(indirect).Paroksha is heard and is sruthi.Prathyaksha is seenand is darsana.Comparing one’s experience with that of another (upamithy)and finding out cause and effect by logical deduction(anumithy)are also paroksha knowledge.In prathyaksha there is indriyapratyaksha (seen by senses)and anthardarsana (by internal eyes).The Indriyapratyaksha and parokshagnana are anathmagnana.The internal perception by antha:karana is aparoksha and is the Athmagnaana also called kshetragnagnaana.This is a intuitive power.It is nirupaadhika.In the midst of the changing whirlpool of worldly experiences ,the witnessing Athma observes the whirlpool within getting subsided and knows the peace of pure consciousness .Because this is common to infants and yogi ,yogi is always happy and pure .The pure consciousness is transcendental and beyond our senses.It is thureeya.The golden thread of consciousness of sushupthy enters directly into that thureeya.

There are 4 types of sampragnathasamadhi.

1.savitharkka:- The analytical process of differentiation of one from another by sabda,artha,and tharkka(sound,meaning,argumentative logic).The gross elements are being studied in it.The Cartesian classical physics,Geometry and medicine etc come under such a process.

2.Savichara:-The object meditated upon is subtle elements.Like paramaanu,mind,intellect etc.Yet it has dependence on time and space.At one stage this will differentiate the gross elements from the timespace and analyse as swaroopa without any tharkka(nirvitharkka)which is pure and without any swaroopa.The meaning alone is manifested .In nirvichara only the pragna called Rithambhara is awakened.Quantum astrophysics and theory of relativity slowly passes to nirvitharkka and nirvichara state of energy.Even then the element of deduction and differentiation persists.

3.Saananda:-The organ of thought discards all gross and subtle subjects of enquiry and starts to observe itself .Then the scientists turns into a seer and philosopher.Observing one's real nature bliss happens .

4.Saasmitha:-The meditation has become very mature and by ekagratha allthe pratyaya of vrithy are gone and only "Aham Brahmasmi"remains.The body exists but the yogi is videha ,because the existence of the body is not felt by the yogin.Yet the thought that the subtle body exists remains and before the asampragnathasamadhi state (next step)is reached he merges in prakrithy(prakrithilaya).If one goes beyond that stage by paravairagya and abhyasabala,the asampragnataha which is kaivalya itself is experienced.The sorrowless Jyothishmathy is this stte.Visokaa vaa Jyothishmathy.

What is Jyothishmathy?The one who controls all chithavrithy as waves in an ocean,the budhisathwa is experienced as awaveless milky ocean of energy and fixing chitha in such a world of pragna is called Jyothishmathy.

Quoting Mahakasyapa,disciple of Budha Pragnaparamitha of Nagarjuna says 6 qualities are limitless.They are

1.Pragna

2.Daanam(giving alms)

3.seelam(character)

4.Kshanthy(patience)

5 Veerya(prowes)

6 Dhyana(meditation)

He defines Pragna as the lack of difference between samsaara and nirvana.In Ashtangamarga ,the dharmabhodha which is samyak(equal)is pragna.When impurities happen in that pragna it is called Avasaada or roga(disease).Therefore,for Arjuna who had developed Vishadaroga ,to get back his pragna Bhagavan is giving a musical medicine and that is his Geetha.An opinion which the founder

of Theosophical society Madame Blavatsky has recorded and which can be compared to “Daivam Abhivyaktham” of Yagnavalkya is:” Consciousness is the cosmic seed of superconscious omniscience.It has the potentiality of budding into divine consciousness”(Secret doctrine vol V page 528)

In the opinion of modern neurology the multitudes of nerve impulses generated by our sensory organs reach through the reticular system in our brain and make it functional in the jagrad state and it is seen as beta rhythm in EEG.In sleep there are no impulses generated by sense organs.By darkening room,and by making silence etc we remove stimuli to make senses functioning to speed up sleep response.If there is sorrow ,passions ,emotional outbursts etc they produce adrenaline and reduce our sleep.The stress of life thus produce insomnia.In 90-100 mts after we lie down to sleep there is REM sleep in which we have dreams.The muscles of eyes move when we see dreams though there is no external objects to be seen by the eye in that state.At that time the EEG is alpha.When praana is moving between the two states of bodha and upabodha the beta,alpha waves alternate.In deep sleep or sushupthy we have delta waves and there are no dreams.In this state of perfect calm apoorvavishayagrahana(cognizance of subjects which were not known before)is possible.

Let us consider hypnosis.Concentrating on an object,thought or word/sound relax mind and body.By this one can control oneself and can get the experience of age regression and analgesia(lack of pain)The result of allowing attention to become highly focused on one’s focus of experience and permitting orientation to fall into oblivion is the definition of hypnosis ,But this is not the case with sampragnathasamadhi .

When the sense organs are pacified the secretion of adrenalin decreases.One gets an ability to withstand pain and pleasure alike.Thus the ekagra state in arts ,sciences makes us withstand stress of life more than others .

Smrithy or memory is part of cognition and pragna.The mind is a book which has recorded the memories according to western scientists of psychology.The experiences,and objects which create electrical changes in human brain are stored as short term memories.If we see the same person/same object daily the electrical impulses being repeated (abhyaasa/practice)become a fixed electrochemical change and is stored as long term memory.Thus our habits and practices make long term memories.Each event is a continuation of the event before.The orderly arrangement of these events and deducing the interrelations of them and visualizing them as a continuous whole is what we call a cultural memory or samskarasmrithy.

The direct perception(pratyaksha)as function of environment,and that as a deductive knowledge,and deduction as samskaravritty is stored in cultural memory.(Hebb’s memory consolidation model)That is what we call our memory.This formation of memory is called retention by Hebb and Hesserl.Pathanjali calls it Sthithi.For the sthithy or preservation of memory and cognition,the sthithideva Vishnu is responsible and Krishna as the charioteer of Arjuna’s mind

helping him to avoid smrithivibrama(as said previously)or loss of memory.Such a teacher/Guru is not an every day occurrence.

The place of long term memory is the synapses.Suppose there are N number of synapses in a brain.That brain can store 2 Nth memories.Inhuman brain there are

10 000 0000000000 synapses.That means we can store 20 trillion memories.(20000000000000)The archetypal and past life memories of various phylogenetic evolutions are stored in genes in 5 billion pair steps as a ladder in 4 neucleotides.20Billion in each DNA and in 46 chromosomes in a human cell 920 billion ladders and more of events and their memories are possible.Therefre the memory of a past life is not an impossibility.When the mind is pure and calm as a peaceful lake the state of nirvanalike state happen and such memories are awakened as if out of nothing.In our jagrad state we are revolving around our limited egocentric personalities,and has only short term and long term memories of this janma alone.When we get out of this bondage to ego,and become more eveolved and centered around purusha,the smrithi also becomes expanded and we are able to see a different world of existence.It is with this state of consciousness the yogin speaks of the pithruyana and devayana etc of the departing soul.

The person who merges in abheda state of samsara and nirvana gets the real pragna called jyothishmathi.About this pragna the mahavakya :Pragnaanam Brahma occurs in Upanishads.The sthithapragna of Geetha is fixed in such pragna.

SI 69

Which is night for all other elements ,is the awakened state for the samyami.That which is wakened jagrad state for the elements is the night for the Muni.

For everyone the sensory objects and their pleasures are important and they love them and run after them.Gnani has no liking for it and ignores it.For such desires his mind sleeps.Common people are closing their eyes to Brahma .But the eyes of gnaani is always opened to the Brahmagnaana only.Thus yogi has ignored sensory pleasures and concentrates on Brahma while the others do exactly the opposite.What is enlightenmet for yogin is never experienced by common people who are bhogins of sensory pleasures and they feel it as darkness or night.The day of bhogin of samsara is vishayasakthy.To it Yogin closes his eyes.Therefore it is night for him.The opposite like sand dislikes of a common man and a yogi are here shown.In 4th chapter sloka 18 also a similar idea is expressed.

SI 70.

Even when the ocean is everyday filled by rivers which enter it,the ocean is same and changeless.Like that even if numerous kaama enter ,the gnaani does not desire them and remain changeless and achala.The innumerable external objects of sensory pleasure does not make his mind change or dwindle from the one-pointed goal of nirvana and because of lack of desires to them he is perfectly peaceful and calm .Like a waveless ocean of energy which is always the same

and changeless ,the mind of yogin is always full of energy yet shaantha .The shantha mind attain liberation.Not the ashaantha one.The enlightened intellect and memory is for shantha and not for ashaantha.

SI 71.

Which human being ,being egoless,nonattached,dessireless ,sacrificing all kaama ,wanders around he has attained shaanthi.Such a person with shanthi and chithaprasada is Krishna's Sthithaprajna and Pathanjali's Yogin.The definition of Brahmana according to Vyasa and Sankara are also the same.

SI 72.

Paarthaa, This state is called Brahmisthithi (State of Brahmi).Once we attain this state ,no more desires happen in the samsara.The one who has this nishta , at the end of this life gets Brahmanirvaana.

With this sloka the second chapter Samkhyayoga of Bhagavad Geetha ends. This chapter is the summary of the entire Geetha.Whatever is said in this chapter is explained and elaborated in the coming chapters.Therefore the entire Geetha is actually the Samkhya and Yoga which existed in ancient tradition (even before Pathanjali).

Just by looking at these 19 slokas of the Gita , one can explain why Gandhi behaved in special circumstances in the most dignified way, why he did Niraahaara, controlled his senses, and observed nonviolence and truth . He can be defined as the Modern Sthithaprajna of India .This spiritual evolution of the Mahathma into the Sthithaprajna of the Gita was behind all his political,social and humanitarian actions,concepts and behavior.No wonder the other leaders of the Congress party and his contemporaries could not understand him .An ordinary mortal finds it difficult to understand a Yogin/sthithaprajna. They misunderstood Gandhi miserably .As Gandhi himself said “ For understanding the meaning of sasthras,one must have a wellcultivated moral sensibility and experience in the practice of their truths. Highest Dharma for us is Nonviolence. Truth is its own proof.Nonviolence is its supreme fruit. ...The spirit of non-violence alone will reveal to one the true meaning of the sasthras.Violence comes of illusion.It avails not.Nonviolence alone is true.Without nonviolence it is not possible to realize Truth. The vows of Brahmacharya ,nonstealing,and non-possession are of importance for the sake of nonviolence .It is the lifebreath of truth.Without it, man is a beast.The seeker after truth will discover all these very early in his quest , and then he will have no difficulty at any time in understanding the sasthras”. (Page 10 -11.introduction.)

Gita was the mother to Gandhiji. But he did not attach historical importance to Mahabharatha war. When orthodox people questioned his right /authority to say so, he said , it is the unremitting effort of thirty years to actually live the teaching of the Gita. The text was an aid , centrality of direct experience to him.He understood from it that tolerance alone is the tradition of India. It cannot be a struggle against sectarian and absolutist lines which priests and politicians were trying to lay down.

- **3.4. Partition of India and Gandhi.**

Did Gandhi approve partition of India?

About Catherine Mayo's book "Mother India" Gandhi said no American or Englishman would benefit from reading such a prejudiced book. But he truthfully said the Indians may get some degree of profit by reading it. Even in present scenario, one section of Hindu population thinks Muslims get special favours and Muslims think they are being sidelined or marginalized. Facts will dissolve presumptions and reflection will show their own prejudiced view points which they can correct for better unified action as Indian citizens.

Jamia Milia Islamia was associated with nationalist movement for freedom. The Jamia being a national Institution, we learn from biography of Ajmal Khan encouraged the constructive programmes of Mahatma Gandhi. The use of Khadi and Takli became a routine with the jamaitees as it promoted self-help, self-reliance, and self-sufficiency. The first contribution to the Mahatma's swaraj fund – the one he instituted for the memory of Lok Manya – was made by the faculty and students of Jamia. The Universities teachers and products travelled far and wide throughout the country preaching Gandhiji's gospel. They stood emphatically against the two-nation theory, which Aligarh espoused in keeping with Sir Syed's beliefs. Gandhiji's youngest son, Devadas became a teacher at the Jamia. At his asking Gandhiji sent Rasiklal, an idealist grandson dear to him, to help him. (page 375. Indian controversies. Essays on religions in politics. Arun Shourie.)

Gandhi thought that both sides should wait till the British leave the land and only after that they can decide about what adjustments should be made. Even if there is partition it should not be under the British Rule, and through British intervention. But the others were not patient. They wanted him to say either yes or no immediately. In June 1946, on a day of his silence, he had to scribble that it doesn't matter whether his feelings are hurt and that he is against deciding the issue on that day, but they were free to decide as they wished. Pyarelal writes that in the hour of decision, they had no need for Bapu and nobody told Bapu a word about what had happened at the working committee meeting. Within a month Jinnah passed the Direct Action resolution and Calcutta and Noakhali witnessed violent bloodshed. Even in 1946 December AICC rejected Gandhi's advice and adopted the British Government's construction. When the news reached Gandhi he said: "This is my end". Muslim League then commenced direct action in Punjab. 2000 Sikhs and Hindus killed and 1000 seriously injured. Without informing Gandhiji, who was in Bihar, the Congress working Committee passed a Resolution demanding Punjab and Bengal be partitioned. When Gandhiji read about the Resolution in the Newspapers he was heartbroken. He said: "I don't know the reason behind the working Committee resolution. Neither the country nor the Congress had time for Gandhiji any longer. Congress had accepted partition and Jinnah's two Nation theory. Being a fighter, Gandhi decided to fight a losing battle. He found himself all alone and thought that it is the test for the purity of his striving. He understood that the Congress was thinking that Gandhi has deteriorated by age. Yet, being a true loyal friend of Congress he felt it his duty to tell the Congress about their folly, whether they heed it or not. Gandhi wrote: "We may not feel the

full effect immediately, but I can see clearly that the future of independence gained at this price is going to be dark. I pray that God may not keep me alive to witness it. (Pyarelal. The last phase. Volume 1 book 1 Navjivan.1965)

The words of Gandhi as recorded by Pyarelal is heartbreaking. "I shall perhaps not be alive to witness it, but should the evil I apprehend overtake India and her Independence be imperilled, let posterity know what agony this old soul went through thinking of it. Let it not be said that Gandhi was part of India's vivisection." Gandhi used a Gujarati metaphor wooden loaf, to independence-cum-partition. If the congress leaders eat it they die of colic. If they leave it they will starve .

Two days later he told Rajendraprasad : I cannot now live for long. But my faith in God is daily becoming deeper and deeper. He alone is my true friend and companion. He never deserts even the least of His creatures." He doubted the nonviolence of the weak (since Congress leaders were weak) as a misnomer and a contradiction. Only the Nonviolence of a strong soul is great .

The impatience of the colleagues and indifference of the people had taken the matter out of his control. The partition had already taken place and constituent Assemblies formed and there was no other way than accepting it. Gandhi said: I am not happy about this decision. But many things happen in the world that are not to our liking; and yet we have to put up with them. " He was helpless . He said if he is invited to the working committee he would again try , but who is going to listen to my solitary voice ?

Finally when the leaders of the working committee needed his support, Gandhi supported them saying that there is a limit to what a leader can do, and he cannot go beyond what the people themselves are prepared to suffer for. When N K Bose asked him whether he was protecting the working committee leaders by that final support Gandhi said though that interpretation may come it is not true. He asked Bose , the very same question Arjuna asked before starting the war. "With whom am I going to carry on the fight ? Don't you realize that , as a result of one year of communal riots, the people of India have all become communal ? They can't see anything beyond the communal question. They are tired and frightened. The Congress has only represented this feeling of the whole Nation. How can I then oppose it ? " He had turned out to be a Bheeshmacharya rather than an Arjuna then. When Bose asked why didn't you create a situation as you had done on several occasions , and oppose the decision instead of succumbing Gandhi said. : " I have never created a situation in my life. I have one qualification which many of you do not possess. I can almost instinctively feel what is stirring in the heart of the masses. When I feel that the forces of good are dimly stirring within , I depend upon them and build up a programme. And they respond. People say that I have created a situation. But I had done nothing except giving a shape to what was already there. Today I see no sign of such a healthy feeling.

Arun Shourie says this is a good lesson for us .If we are " tired and frightened", even a Gandhi cannot help us. (page 187-188). Even God cannot help a person who is tired, frightened, weak and doubtful of the best advice (whether it be that of Gandhi or Krishna) available. God and Gandhi can help only the strong-willed who listen carefully to words of wisdom. Why was Gandhi's voice stifled ? Gandhi was a minority of one, just like a Socrates, Jesus, Galileo who stood up against the age . The other leaders

were just ordinary worldly people who wanted everything, while Gandhi wanted only the welfare of his country and his people –Like the Bheeshmacharya of the Epic Mahabharatha .

3.5. Gandhi's first appearance on Indian political scene:

There had been several Industrial projects introduced by British in India , including tea,coffee and Rubber estates,Teak estates,indigo and opium gardens and spice gardens .All these were in hillsides and Adivasi areas. In early India ,Adivasis and their forest products were a very important part of trade and commerce and the chieftains of these tribes had special privileges and duties in the King's service.They were the people who were entrusted the job of transport, collecting tax of vehicles and products from one territory to another.They were powerful allies of kings (as we find upto Pazhassi Raja's period).These people were always a menace to foreigners because of their loyalty to Native kings, their sole control over trade routes and their secret warfare. Therefore , when industrial projects came, British decided to wipe out these tribes by displacing them This resulted in an Adivasi upsurge as well as an upsurge among native rulers who lost the trade and commerce routes . The system of administration based on temples as centers was also being destroyed by imposition of taxes on Temple lands. Indians thought that earth is the property of God and King is only a representative of God who should be given his share of living as a tribute in stipulated periods. This God's own country system was failing with industrial estates which belonged to individual Britishmen,native rich people and to British Indian Government. This was the first displacement and division /partition which Indian people suffered due to the Forestry Department Laws of British Governement.

The Victorian stereotype belief that the naked ,ignorant,savage ,backward Tribal Hindus needed the advise and help of the white Masters for civilizing them was also behind the laws.Why should they interfere in Indian affairs ? The answers were:

- 1 Uncivilized people does not have knowledge or efficiency for development.Therefore they should obey what we ask for.It is for their benefit.
- 2.Tribals are backward. We are forward races. Therefore we have the right to do so.
- 3.Tribals and Indians does not have English Education.They are illiterate .
- 4.They are below poverty line and we are above
- 5.It is for removing their laziness that we are making them work hard . Being our coolies , they will learn how to earn money and property.Therefore hard work is a sacrifice for attaining this .

But no one asked what the native tribals wanted,and their native kings/emperors wanted. When they were displaced from their ancestral forests and hills for projects , they protested but then it was not understood as their wish to live there as before under their native kings. Instead that was considered as armed revolution against British Government.The displaced tribals became coolies in the estates. They lost their forest and hills forever. These tribals and natives were not ignorant.They had millions of years

of experience of their ancestral races and knew every inch of their land ,its geography,climate, fauna and flora, and its nutritional and medicinal values .(The special Intelligence as Howard Gardner puts it was abundant in this race).They were a protected race within the forests and hills as the land which belongs to God.They didn't suffer hunger or poverty since the rain forests provided them everything they needed to eat . It is true that they were half naked.But so were the people in the villages and towns.No one wore a top and a loincloth was a luxury. They enjoyed their own festivals,music and dance and lead a carefree life. There was no need for money since they got everything by barter. There were no money lenders or tax collectors to bother them.The only tax they paid was during festivals, and that too whatever forest good they got (like honey,spices,or finished goods made of coir, animals and birds like monkeys and peacocks). They were not dehumanized as illiterate . The quality life they led , the high position their women enjoyed in society, freedom to walk around without covering face,the equal laws for males in females in sex life, teaching children through experience and not by punishment were missed by the white man , who just saw their halfnaked brown body. No one has right to impose laws and change the lifestyle followed by them and a civilized race should know this basic principle. But unfortunately the early British did not have that sense of propriety. Psychologist Karl Jung once wrote about a Pueblo Indian's words in America: "We think white people are mad because they think with their heads instead of their hearts".It was in this scenario , we have to look at Gandhi who walked amidst the white and black people alike with selfconfidence, as a halfclad Fakir , logically thinking with the most compassionate heart.

3.6 Nature and Nurture:

When the people's protest against the forestry laws of the British Governemnt grew into a Nationalist upsurge , Indian National Congress as its center, Gandhi took up its leadership. The Congress till partition and freedom of India was represented by the ideology and image of one single Leader-the charismatic Bapu. The vision and workplan of Gandhi was the reflection of India's culture for milliania. After 1857 , like a Kurinji flowered in 12 years, on 1869 October 2nd Gandhi was born .He was born in a family of Banias (Vaisya) who are considered enterprising,industrious,prudent and thrifty by British. His birthplace was in the same province where the port city of Krishna's Dwaraka was situated . Porbander is also the birthplace of Sudama, bosom friend of Krishna, wellknown as Kuchela, the Daridranarayana. The birthplace was ideal for a person like Gandhiji, who lived like a Kuchela, experimenting on Krishn'a Gita throughout his life. Moreover, Por bander was the center of Vaishnavism and Jainism both of which preach nonviolence and equality of all living things. The family into which Gandhi was born was Vaishnavite. His mother had a Jain Guru. Gandhi loved the story of Sravanakumara (Ramayana) who served his parents, and of Harischandra , the truthful king of Ayodhya in his childhood. He loved the story of Srirama and noticed that he touched and embraced a Daasa king Guha and did not practice untouchability. This concept made him think of a Ramarajya. Before Gandhi left for England for his higher studies, his mother made him promise , in front of Guru Becharji as witness, that he will not touch meat,liquor or women there. It was in Pretoria Gandhi learned Christ's philosophy. When he returned from South Africa on January 9th 1915, he was wearing the simple dress of a Gujrati peasant (not of a Britishman, or our familiar loincloth)made of Swadeshi cloths.That was his first symbol and weapons for nonviolent sathyagraha. A group of people trained for the Rishicharya of Gandhi , under

Magan Lal Gandhi also had come to Gujrat in 1914. They had discarded all their British western habits and had adopted a pure swadeshi lifestyle. What Gandhi wanted India to have was a spiritual change , and through it a political change. All his programmes –including nonviolence,freedom for women,pro-muslim policies,secularism, Hindu-Muslim co-operation and friendship, Brahmacharya, -were aimed at such a spiritual upsurge cleansing every Indian mind for equality and freedom from bondage not only from British Yoke but also from the greeds of our own minds. He believed that a Dharmayudha (battle of righteousness) is planned and conducted by God and not by human beings . His limitless efficiency of purpose, fearless life,unshakable idealism , truth and faith in God, steellike willpower and leadership qualities became unforgettable milestones of Indian History. In the recent history of India nothing comparable to Gandhi 's life can be seen. That was a golden period of India when her spiritual heritage revealed itself through a single person .

Before plunging into political life,Gandhi travelled in Indian villages to learn problems of villagers, according to advise of Ghokhale. He returned after that in 1916 February. His first opportunity to raise opinions came soon after at an occasion of laying a foundation stone in Benarus Hindu University by Viceroy Lord Hardinge. Madan MohanMalavya had invited Annie Besant also for that function. Viceroy returned immeadiately after laying the foundation stone. The meeting continued with king of Darbunga presiding over. Gandhi raised certain points in his speech.

1. The meeting was conducted in a foreign language-English. Educating the youth in regional language will do good for the development of children
2. The way to the temple of Kasi Viswanath is narrow and seems dirty
3. The Maharaja and the other members who spoke were talking about the poverty of India. But didn't say a word about the luxuries in the function of laying the foundation by the Viceroy.The jewellery exhibition there would have made the jewelshops of Paris wince with shame. I compare these jeweled people with the poor Indians. I have to tell them- You have to remove these ornaments for removing the poverty of your countrymen. Otherwise , India will never be free. When a palacial building is seen in India , the money come from the poor peasants of this country.
4. By the visit of the Viceroy,Benarus look like a country attacked by enemies. Police and army fill every place. This army shows, the Viceroy is living with fear of his death .
5. I congratulate the revolutionaries love of the country ;But I do not approve of their method of throwing bombs and killing.

Both Annie Besant and the king protested and went out of the meeting. The Commissioner of Police at Benarus ordered that Gandhi should immeadiately leave Benarus.

This first speech is important. Because if we look around, the same state of affairs exist in India. Go to a marriage or a public function. You will see that what Gandhi said is still true. (Hope no Police commissioner will order me out of my country). Second is that it shows the personality of Gandhi .

In Lucknow congress (1916) Gandhi said that Congress party should conduct meetings in Hindi .That was because English was a Foreign language and he was insisting everything Swadeshi. But later on Gandhi himself corrected his stand because for better communication (to the

southerners and to Britishers and to global community) English is essential. It was in Lahore congress , the farmer from Champaran in Bihar met Gandhi and told him the atrocities happening in Indigo plantations. After the Lucknow congress GANDHI AND Sukla left for Patna. Gandhi asked about the land taxes and laws of it but Sukla did not know it. That is how Gandhi comes to J .B Kripalani. He was the Professor and hostel warden of Mussafarpur college .His students welcomed Gandhi at the station with an Arathi (which made Gandhi worried, since Arathi should be done only before God).This shows, even before Gandhi had expressed his views on Gita and showed his spiritual evolution in action,Indians had identified in him a leader, a Godlike figure to be venerated and worshipped,-a Mahatman.

At that time, land tax in Bengal and Bihar were similar.It was a zamindari system in which the primary ownership was entrusted to a zamindar, by the British people.According to the tax rules fixed by Lord Cornwallis period, the zamindar has to pay a fixed tax to British Government. The land of Champaran belonged to Bettiya king .British took his land at a very reduced lease for several years. They started cultivating Indigo in this land , because Indigo was in demand in Europe. They then gave land to a few people on a fixed rent basis .They had to cultivate Indigo on 3/20 parts of this land .Indigo cultivation requires hard work.It reduces the fertility of soil.Planters buy indigo at a small price , and make the people do all the hard work with minimum wages. They had to give the traditional tax called Abwab also. If a farmer die, the responsibility of tax paying goes to next heir.If a planter buy an elephant or a horse, the farmer has to give part of its cost .For doing hard work in a planter's land , a farmer gets 3 paise only per day. For a cart with two oxen and a cartman, the daily income is four Annas. When the planter gets cross with farmers he sends rowdies to rob the entire village, insult their women and destroy fields. No Indian was allowed to ride on a horse in front of a white planter. In the planter's drawing room no Indian had entry. All officers were British.Planters also were British. They had co-operation with parliament members of Britain in the trade of Indigo.When artificial Indigo was discovered and technology for its production introduced in Germany, the importance of Indigo cultivation in India lost importance. Yet, the 3/20 rule of Indigo lands were never stopped by the planters. They will ask the farmer to cultivate some other monoculture like sugarcane and the farmer has to pay the old 3/20 tax itself.

This was the continuation of the forestry laws of British Government in western ghats (Tea,coffee,rubber estates as monoculture) and displacement of Adivasins and loss of control of the local kings and chieftains. The revolts against this policy was armed revolts through local Adivasi chieftains and their Adivasi army , as in the case of Pazhassi Raja . But, Gandhi's continuation of the revolt in indigo plantation was not an armed revolt. It was based on total non-violence.Another difference was, Gandhi could make it an All India revolution, and not restricted to one single local region. This swadeshi popular mass movement of Gandhi was unique in the history of India. When it became an All India movement,Gandhi who initially said Hindi should be the medium of language of Congress, started to write in English and speak in English.This shows how practical,logical and liberal his attitude was and how goal-oriented was his programmes. He understood that Sanskrit was a common medium of educational language of the old India and during his times, English took its place at an All India and global level. If that

language also was rejected, the ideas he wanted to impart would be localized in Hindi-speaking North and will not filter to the South. This recognition is needed for any leader, even at present. It is not a language or a people at fault, but the policies of a people/ of a ruling leader which is at fault. One has to respect all languages, all people and their cultures but be aware of the policies with which freedom of another people/nation is at risk.

Gandhi had total faith in the goodness of human beings. He had unshakable faith in the goodness of Britain and in India being the most nonviolent and probably only nonviolent Nation. At first Kripalani was amused at this faith. Kripalani thought what goodness and dharma one can expect from a people who behave with sole aim of making profit, and based on deceitful diplomacy and fraud. He also thought how can India, having past history of several small and big battles, be called nonviolent. He could grasp the meaning of Gandhi's words only after several years. The great battles of Ramayana and Mahabharatha were fought. But in them only the warriors from both sides participated. No civilian life was touched. They continued their day to day life as always. Agriculture, trade, commerce, teaching and learning and other duties went on as usual. The battles were fought only at a particular place demarcated for battles, on outskirts of the civilian dwellings and it was a local affair to determine the supremacy of Dharma over Adharma. Not a criminal act disturbing the economy or sociopolitical life, economic status or food sufficiency of a region. Each village could carry on their functions and be self-sufficient. Everything needed were available in each village including primary education, job oriented training. Each village was a self-sufficient unit and the administrative center was the Gramakshethra. Each was a production center. They could barter their produce with neighbouring cities and villages and for this specific days for markets, festivals etc were fixed. They could give a nominal tax at the temple on special days and festivals and it was based on how much was the produce. If the produce was less, they could reduce the tax to the ratio of the produce. Because of this people were content, confident of their protection by the king who was the embodiment of dharma, God and lawmaker. Such Panchayathana system was the ideal Panchayath Raj which Gandhi dreamed for the country. The foreign rules had destroyed this self-sufficient units by ignorance of Indian culture. In the North Indian history, only the Maratha kings and Sikhs (both kshatriya) as protectors were the only people who fought. The civilians obeyed the rule Ahimsa Paramo dharma and continued their life. Brahmins, Vaisyas, Boudha, Jaina are all belonging to this civilian people. The majority of Indians were vegetarians and considered killing animals and birds for food as a sin. In no other place in the world farmers allow birds and monkeys to eat the grains and fruits they cultivate. No where else people consider feeding crocodiles, snakes, birds and even ants as a sacred act. In every home, women draw beautiful Kolams with grounded grains so that the hunger of a thousand ants be quenched by it. Even a child knows that a bird's egg should not be broken, because it contains a life inside and killing it is sin. To love and respect life, to protect it with all its biodiversity is the greatest evolution human mind can achieve. India had achieved it in distant past. Violence is dharma only for a defense force, and for jawans. No other person, in no other situation does violence in Indian history. Even that violence in war was to be done without hatred and without any selfish motive in mind, just for the sake of protecting Dharma, according to the Gita. This philosophical meaning of Gandhi was evident in all his actions. When a king succeeds in a battle, he has to do

penance in front of God for killing so many lives and sacrifice all his wealth to nonviolent people (Brahmins) and lead a life of sanyasa. We find this in story of Parasurama, Asoka, Chenguttuva irrespective of place and time in India . Killing was not the dharma of India at any time in history. It was a necessary evil which kshathriyas and kings undertook for defending people and dharma.

When does a people become peaceloving and nonviolent ? When does a people discover that their next generation children should be brought up with values of Truth, Nonviolence and dharma? And for that an educational policy must be adopted and accepted by the entire Nation ? The answer is, when a people become civilized and cultured and have attained the top of their Evolutionary ladder. When each village people have understood this and were functioning as units of a great Republic, selfsufficient in every manner, the Nation must have experience of such a civilized cultured past for millions of years . Kripalani understood why Gandhi said , there is no other great Nation other than India which is cultured and nonviolent in this manner. And he respected Gandhi for his amazing insight and love for the country. The Gandhian way of painting Nonviolence in words, deeds and thoughts has to be understood in this light. In our present scenario, to pass this message into every heart is our duty. But, unfortunately, though there are many Gandhians even today, the media does not seem to take it as their duty to spread their life and message . Instead the flimsy criminal sides of life is being projected more on media. Probably , in the near future they will realize their folly and regret and revert to values again.

From Champaran, Gandhi was invited by people of Kheda and Ahmedabad to find solution to their problems. To solve problems of peasants of Kheda (Gujrat) and mill workers of Ahmedabad , Gandhi had to resort to an Upavasa (fasting). He said the mill owners were trustees and they with the workers have equal responsibility in the functioning for the good of society and as partners they should have some laws to follow. He defined the dharmasamhitha for functioning of the first Trade unions , there. The duty of Trade union is not just fighting for rights or organizing strikes (as we see it today's India!!) , Gandhi said. Its duty is to work collectively for the good of their family and the society. Constructive works, schools for children, adult education , complete prohibition of liquor were his suggestions for the working dharma of trade unions. Thus , it was on these lines the first Trade union- Ahmedabad Mill Mazdoor union- was formulated under his advice.

Kheda became another milestone in his Satyagraha. The farmers were under the grip of a famine and didn't get enough produce from fields. But taxes were not reduced and forcefully taken from them. Gandhi noticed the Adharma of this procedure. According to his advice the villagers stopped paying taxes. The main participants in this process were Vallabhbhai Patel, Yajnik, Sankar Pal the architect of Ahmedabad Mill mazdur union, Anasuya Ben (sister of mill owner Ambalal Sarabhai) . The unity and sacrifice of the farmers and Gandhi's Dharma won the battle. Government was forced to forego taxes. Gandhi requested the rich among the villagers to pay as much tax as possible and they obeyed him , because they were law-abiding people . The leadership quality of Gandhi was his sincerity and Dharma .

When Satyagraha Sabha was formed against Rowlath Act, Vallabhai , Sarojini Naidu and Shankar Lal were in it. Gandhi was its President. Entire India was watching whether Gandhi can do

anything to prevent passing of the “Black Bills”. Gandhi arrived in Madras to participate in a discussion on the matter. He wrote in his biography about the night prior to the meeting. He could not sleep the entire night thinking about the problem. Yet he woke up early as usual. In an interval period between sleep and awakening he saw as if in a dream vision, a new idea taking shape. What was this new idea? All people should stop all works, and fast for one day as a protest to the bill and purify themselves for a great goal. The day selected was March 30, 1919. Then it was rescheduled to April 6th. After his South Indian tour Gandhi returned to Bombay on April 4. Since the change in date did not reach Delhi, people of Delhi had already done fasting on March 30. The success of it had enraged the Government. There were gunshots at Delhi and Punjab. Swami Sradhananda asked Gandhi to come to Delhi immediately. But when Gandhi reached Mathura, he got an order that Gandhi is prohibited to enter Delhi. Yet he continued his train journey. He was sent back to Bombay from Palwal. To the peaceful protests of Punjab, Government responded by gunshots. This made problems and people turned violent. Ahmadabad, and some other parts of Gujarat and Punjab reported such mob violence. Gandhi was worried about the turn in events. He found that the nonviolent struggle is made violent by the insensitive reaction of the Government. He had to withdraw Sathyagraha. On April 10th of 1919 the popular leaders of Punjab Dr Saifudeen Kichlu and Dr Sathyapal were invited into the Bungalow of the Commissioner at Amritsar. They were arrested and taken to some unknown jail. A procession moved to the bungalow to ask what happened to them and they were attacked with guns by the police. Several people were killed and many injured. The angry mob killed 5 Englishmen in return and put to fire a few banks and public buildings. Martial law was passed in Punjab. On April 13th, Baisakhi day which is Vishuvath (new year) of India a crowd of people including women and children assembled in Jalian Wallabag and this innocent civilian people were killed by general Dyer brutally. The injured were not given water or treatment and were left to die. Gandhi was prohibited to enter Punjab for next six months.

His presence electrified people of Punjab and gave them strength. People were ready to destroy foreign goods, use only swadeshi goods and for total nonco-operation. The swaraj of Gandhi was not mere political freedom. He said political freedom which does not protect economic and social equality and values of the people is meaningless. In Non-co-operative movement the awareness programmes for unity of people, ending untouchability, promotion of small scale industries, education, prohibition of liquor, reconstruction of old village panchayat system were included. Living in India, in 2008, I just think of how much of his plans were put to practice. Almost none, so to say. Now we have Harthals which turn violent at every moment, destruction of public property and valuable life at every instance, noncooperation of different parties when the other party rules, and total lack of unity between them, Governments conducted by people who know nothing about values of socioeconomic equality, candidates who ask for votes based on either political party or on religion and caste and never on ethical issues, and citizens who clamour for rights and know nothing about duties. What Gandhi fought for was never achieved. One of the reasons may be lack of Dharma or values among leaders but the coalition Governments which bargain on seats also is a reason. The lack of dharma of the corrupt citizens is reflected in the corrupt leaders.

The AICC meeting in Besvada (after Nagpur Congress) Gandhi advised to formulate a Thilak Swaraj fund of one crore Rupees for constructive works. To take one crore members in congress, give 20 lakhs Charka for those who are willing to work, the 1 crore Rupee collected in one year period should be spend only for such works. To finish a timebound programme as an administrative efficiency was shown by Gandhi in that decision. This shows , his spiritual leadership was the keystone behind his political,socioeconomic leadership and it was not mere Bhakthi sampradaya but had a very strong Jnana part as well as Karma . People showed great interest in this and the Government became literally afraid of Gandhi.Government prohibited free travel, freedom of speech ,processions and meetings of leaders. Sikhs were killed in Punjab. Cases were charged against Ali brothers and Jagad Guru Sankaracharya for their speeches. Indians organized a complete Harthal and burning of foreign goods on November 17 when Prince of Wales visited India. All roads were empty. No native went to receive the celebrity. C.R.Das,Motilal Nehru and Lala Lajpath Rai were arrested. In 1921 when Allahabad Congress met , 20000 Indians were in British jails. All Party conference under chairmanship of Sankarannair offered a treaty which was dismissed by Governemnt. Chouri choura, Bareilli and Madras reported violent episodes. And Gandhi had to withdraw his Non-co-Operation again. Whatever is the cause Gandhi never wanted violence,killings either from Indians or British. This policy has to be understood in the broad sense of a message for world peace rather than a local Indian revolution. The biggest fault India did after Independence and just before getting Independence is that the principles of Gandhism were sacrificed as outmoded . The present state of affairs in India is due to that folly .But it is never late.We have enough time to rectify such mistakes. In Delhi AICC meeting Dr B S Moonche said that Gandhi cannot be fully trusted , because of his extreme nonviolence.The modern violent revolutions of India is a result of such dubious characters. The new generations accepting models of violence never had a taste of nonviolent leaders like Gandhi .They are at a loss. Gandhi had a vision of such a possibility and the youth of India moving to the exteme poles if the Governements (after getting freedom) does not follow paths of dharma, and his vision is being proven correct.

British Governemnt was afraid of taking any strict procedures against Gandhi since he was very popular.When they heard that there is a faction who do not believe in him they got back courage. He was arrested at Sabarmathi for three articles which appeared in Young India. The conversation between the accused Gandhi and the Judge (a Britishman) was very interesting and historical. Gandhi said he had done the crime and he should be given the greatest punishment available. He said that he had known that he is playing with fire and is not pleading for any kindness from the British and that what the law think as crime, is for him, the greatest Dharma of a good citizen. If the judge thinks that Gandhi had not done any crime , he should understand that their (British) law is adharma and he should either resign from the post and avoid adharma, or if he feels that their law is dharma, and Gandhi's actions were bad for the future of India and Indians then he should be given greatest punishment.

The judge was totally perplexed by the logic of this unusual sagelike human being . He said that his job had become easy since Gandhi has agreed that his action was against law. But that he cannot forget that this is the most unusual person on whom he had given a verdict and would be from anyone whom he might give verdict later. Gandhi is the patriotic leader for crores of

Indians and a leader of great respect and even those who have differences of opinion with Gandhi in politics, do respect him for his ideology and lifestyle. For the judge the verdict was only on single character of Gandhi and he had no duty or right to criticize or pass verdict on other characters of Gandhi. The character on which he had to pass verdict was Gandhi as a person under a law, and who had broken that law according to his own decision, and have acted against the Government. There are many people in India who want that Gandhi should be set free. But, it was his duty to put him as one class as Tilak and pass a verdict of 6 years imprisonment and he hoped that Gandhi would not consider the judge as one who hadn't performed his duty. He also said that he would be the happiest person, if the Government is willing to reduce this term of imprisonment and let Gandhi free earlier.

Gandhi thanked the judge for considering him as equal to Tilak. A conversation between a convict and judge like this had never happened before and nor is it likely to happen hereafter. Gandhi was in jail for the next 2 years. He had an acute appendicitis in jail and an operation was essential. British authorities were afraid of operating upon him (probably fearing a death on table which might create political problems) and asked Gandhi that in case he doesn't believe in a British surgeon (Civil surgeon Colonel Maddock was the jail Doctor) he can call any Indian surgeon. But Gandhi said he has complete faith in Maddock and surgery was completed successfully. Following this Government was forced to free him on 1924 February 5th.

Unity of Congress was essential for the freedom struggle and it was Gandhi's charisma which brought about unity. The first split among Congressmen happened while Gandhi was in jail. The two groups and their difference of opinion were:

1. Hakim Ajmal Khan, Motilal Nehru, Vallabhai Patel, C R Das. They wanted the Congress to participate in the election and continue the Non-Co-Operation functioning within the council. They formulated the Swaraj party. In 1923 September Delhi Congress with Abdul Kalam Azad as President supported it. But Kankanada Congress with Mohammad Ali as president did not support it. Swaraj party participated in election and won.
2. Dr Ansari and Rajagopalachari. Non-Co-Operation is impossible, if Congress is part of the administrative body.

In May 1924 Gandhi met Motilal and Das and said that being within the Governing body, Non-Co-Operation is impractical and difficult and that they will learn it with their own experience. (Das did not live that long. Motilal found out that the prediction is correct. The modern political party leaders should listen to this and truthfully discover their own experience in this matter.)

The Annual fee for membership in Congress was 4 Annas. Instead of that, one thola thread made by own hand also was enough. This barter way of service Gandhi might have imbibed from village temple services. Another decision was that those who feel that the British Government and Judiciary need not be boycotted, should not be included in the Executive committee of Congress. This was not acceptable to Swaraj Party. They protested and boycotted the meeting at Ahmadabad Congress and Gandhi was sad. He understood the need for more awareness among the workers. In a NW Boundary province where Hindus were less than 5% there was a Hindu Muslim riot instilled by Muslim leaders. Gandhi took

to 21 days fasting against this violence. Gandhi was prohibited to go there by the Government. After several months he with Showkath Ali were selected to visit the place and make a working committee report. The Muslim population of the province wanted to see and talk to Gandhi. But Showkath Ali did not allow that. In All party Unity conferences also Ali brothers took the same stand. They finally left Congress . In 1924 Belgaum congress Hindu-Muslim unity and untouchability were Gandhi's main agendas. He asked people to strengthen prohibition of liquor, promotion of Khadi, for the sake of constructive works. By this time C R Das's leadership was being questioned by the youth movement under Subhash Chandra Bose in Bengal. In Faridpur Congress Gandhi supported Das and visited Tagore in Santhinikethan. He was happy with the functioning of the khsdi unit there. It was during this time that C R Das suddenly died.

Gandhi did fasting for 7 days, for the mistakes of the inmates of Sabarmathi Ashram in 1925. Fasting was not just against British rule but for all sins of the world .He said what eyes are for external world, that is fasting for internal world. Fasting purifies mind and opens a mind's eye. He believed that children should be reared on the basis of mutual love .He even said that if by sacrificing his own life, all children would become pure , he would willingly and with pleasure sacrifice his life. This was a teaching of Christ. He wrote his autobiography in Gujrati (The story of my experiments with truth) in 1925. The English translation of it came in Navjivan (Mahadev Desai). Without any notes or documents, in between travels, using diaries and memories in brain he wrote his Autobiography. He said he was experimenting for 30 years for realization of soul and for seeing God face to face. That alone was his goal, he said .(The autobiography was till 1920). 1926 March Congress gave importance to purity (suddhi) . Lala Lajpath Rai, Malaviya and members of Hindu Mahasabha were in that congress. The congress took a decision that a Muslim , if he so wills can convert to Hindu and vice versa . Mohammad Ali misinterpreted this decision and said that Gandhiji is praying for the day when Mohammad Ali will convert to Hindu. Seeing the religious fanaticism in his words Moulana Azad protested and left the Congress . Dr Anzari resigned from Khilaphat committee and Muslim League. Swaraj Party was increasingly becoming separatist in tendencies. Gandhi said that it is the educated Indians who are separating into two and their method is not the one I intend for Nationbuilding. He said that his was from the base firmament of the pyramid upwards and theirs from the top downwards. This satire is still applicable in Indian politics.

In 1926 religious quarrels increased .A muslim youth killed Swami Sradhdhananda at Delhi. Acharya Kripalani writes that this was a shock to entire India except a few fanatic Muslims. Sradhdhananda was the dearest leader of Muslims during Khilaphat times. He was invited by them to speak from Delhi Juma Masjid. But when he said that their demands (for a separate nation) is not good for India , they started hating him. Gandhi wrote in his obituary:" He was bravery personified. He never quailed before danger. He was a warrior , and a warrior loves to die..on the battlefield.

In Wardha meeting, for getting true swaraj, Hindu-Muslim unity . removal of untouchability and promotion of swadeshi were entrusted to people by Gandhi. He travelled in Bengal, Bihar, Orissa, MP, UP, Karnataka ,Maharashtra for promoting Khadi. By 1927 the Gandhi

Ashram at Benarus was producing per year Khadi worth 70000 Rs. Weavers, dyers, printers, dhobis, traders and organizers were given jobs in the unit. The import of foreign goods to India had destroyed the Indian cloth industry. People had become jobless and were hungry. Gandhi gave importance to Khadi and giving jobs related to khadi as a solution to this situation. The hunger of India was that of lack of labour. So he gave labour to many in his ashrams through promotion of swadeshi clothes. His aim was to bring back the economy and self-sufficiency of Indian villages through this measure.

Just before Simon Commission came, Catherine Mayo's Mother India was released in Delhi. Indians were depicted as cruel and barbarians and incapable of taking up political responsibility in that book. Naturally people were angry. Gandhi ignored the book as a "Drain inspector's Report". Madras Congress decided to boycott Simon commission. Within the Congress an Independent league had formed under Srinivas Aiyengar, Subhash Chandra Bose and Jawahar Lal. They proclaimed Complete Independence as the goal of Congress. Gandhi thought that this was "hastily conceived and thoughtlessly passed". Several letters were exchanged between Gandhi and Nehru on this issue. In a letter (addressed on January 11, 1928) Nehru criticized the Khadi workers as useless for Politics, though they were the first who were arrested in all the fights against British. Gandhi had invested 5 lakh Rs in khadi industry, thousands of people were engaged in it as employees, and it was by stopping their work the employees of Gandhi Ashram participated in Salt Satyagraha and got arrested and whipped. They had participated in Quit India movement sacrificing 1 crore Rupees invested in their industry. The people of Gujrat and Bihar Vidyapeeth had sent students and teachers sacrificing studies and jobs and salaries just to participate in Gandhi's programmes. They had untainted confidence in their leader and his purity of purpose, but Nehru did not have it, says Kripalani in his book.

But the British had understood the real significance and goal of Gandhi in promotion prohibition of liquor, removal of untouchability, and swadeshi/khadi movement. They were the backbones of the real strong India. And Gandhi aimed at making the backbone of India strong. This was understood only by the British and the common people of India of Gandhi's times. Not by Congress leaders, even by Nehru. When we look at it, even now the leaders are just offering lip service to such terms on some special days/occasions and keep idle at all other times and even promote liquor, religious separatism based on vote banks, and foreign imported goods at the cost of swadeshi goods. The economy and willpower of India is weakened by these acts.

Nehru committee decided that Dominion status and Hindu Muslim unity are essential. It gave several reservations for Muslims so that they unite with Hindus for a strong unified India. But, the Muslims under Jinnah was for separate electorate based on majority of Muslims in each state. This could not be given because it will create a permanent block for Hindu Muslim unity. Instead of that Nehru commission promised seat reservation for Muslims.

Lala Laj path Rai was beaten in Lahore by British, since Indians did not co-operate with Simon commission. Within weeks he succumbed to death. Nehru also was injured in Lucknow. In 1928 the famous Bardoli satyagraha started. Bardoli farmers are

peace-loving and calm. Without giving them a chance to express their opinion, land tax was increased 25%. Under leadership of Vallabhbhai Patel (Mayor of Ahmadabad) farmers united. 88,000 farmers were under him. They were put in jail. The fields and movable property were taken by Government. They were sent out of their villages. Patel had a hard work to keep them peaceful and non-violent. No one came forward to take the land from the Government and all the carts were dismantled by farmers (as per instructions of Patel) so that nothing could be taken out by the officers. Not even a child helped in moving the things. Police had to come and request Patel, even for their food. Gandhi heard that Patel will be arrested and he rushed to Bardoli. Within 4 days Government changed their policy. The prisoners were set free. Property given back. An enquiry commission employed. And the commission reported that the needs of the farmers are lawful. That is how Vallabh Bhai Patel became Sardar Patel of Bardoli and of the Nation.

Subhash Chandra Bose suggested an amendment for Gandhi's Compromise Resolution and Jawahar Lal supported it. Gandhi was not in favour of the amendment and he became sad. He told them: Just like Muslims repeat the name of Allah and Hindus, the name of Rama or Krishna, without knowing the respect behind it, you are repeating the name Freedom as an empty equation with no meaning. Where is your freedom if you cannot do actions which go along with your Dharma and words. Freedom is to be obtained with hard work. Not just for playing with words. Both Subhash and Jawahar Lal thought that Motilal and Gandhi are old and have no strength to lead the struggle and that they are behind the times. In that meeting Vallabha Bhai was not allowed inside by the watchman. He hadn't heard of the Sardar of Bardoli. The next day, the entire Sabha expressed desire to see the leader who won Bardoli Satyagraha. He was allowed to come on stage. The leaders of that time were not working for the sake of publicity. Their photos were not seen in media. They didn't run after Media to get it published either. When Kripalani says this, we have to think of our modern leaders and cultural figures and of the media. Where we have started and where we have reached? The religious fanaticism in which the name of God is uttered without knowing its significance, meaningless armed revolts, the oppositions making non-co-operation to the ruling party for five years and not allowing any bills to be passed and somersaulting after five years to get a mandate, corruption in politics, media and professional fields, violence in words, deeds and thoughts reflected everywhere in society- we are getting back the result of playing with words without understanding its significance. Gandhi and his words are becoming more and more important in the present scenario. In 1929 when foreign clothes were put to fire, Gandhi said this is for removing hunger of millions of poor Indians. When he moved to kindle fire, he was arrested for Rowdism. One Rupee fine to be remitted which Gandhi did not. Someone else remitted the amount and Gandhi said with displeasure that that person cannot be his or the Nation's friend. In the meantime someone in the ashram gave 4 rupees to Kasturba Gandhi. She, though she had taken a vow that she will not keep anything as her own kept that. And Gandhi called his wife a Thief for that crime. For him it was an act of shame on her part. About this Moulana Abdul Kalam Azad wrote that Gandhi was a truthful man even an enemy cannot doubt.

31 workers were arrested while Gandhi was away in Burma. Some of them were Communist leaders of Bombay, Punjab, UP and Bengal. They were brought to Meerut for the crime of bringing down the Government. The trial extended for 4 years. Both the trade dispute bill and public safety bill were questioned by Nationalists. Trade dispute bill was passed. When public safety bill was taken for discussion, near the seat of secretary of Finance, two bombs fell. Two youths from the Hindustan Socialist Republican Army (Bhagath and Badakeswar Sing) were arrested. Lifetime exile was the verdict for them. 1,50,000 workers in Bombay cloth mill and 25,000 in Bengal jute mill entered a strike. In Bengal, UP and Punjab were having an extremist revolution. Death of Jatin Das in jail following a fast created Nationwide protests.

Gandhi travelled in Andhra villages making the car into a platform and addressed people from there itself. Gandhi wanted women to be made participants in the national struggle. Gandhi did not accept the Presidentship of Indian National Congress, and Patel also did not accept it, Gandhi suggested Jawahar Lal as President. He visited Lord Irwin with Motilal, Vithal Bhai Patel, Tej Bahadur and Jinna. Viceroy did not speak anything about giving Dominion status to India. Jinna was against Congress. Vithal Bhai also did not accept all views of Gandhi and Motilal. In 1929 Lahore Congress Khan Ghafar Khan participated. Ali brothers participated just to inform that Muslims will not join the non-Co-operation movement of Gandhi. Congress had announced Poornaswaraj as its goal. They decided that the ruling members should resign and refuse to take part in round table conference. The entire responsibility of Satyagraha was for Gandhi. He was to decide where when and how to begin it. On December 31st the young Jawahar Lal raised the flag on banks of Ravi and participating in cultural programmes, announced that India has become free.

Gandhi spoke to Tagore who visited Sabarmathi, that however much he tries to make the fight nonviolent, some factions do not understand its importance and create troubles. He was experiencing the troubles from his own people. The world was having an economical breakdown and India also suffered from it. The agricultural products lost their value. Farmers were in debt. They could not give land tax. On January 26th, Gandhi announced that it is a sin committed to man and God, if we obey the British Government and India celebrated its freedom with tricolours on that day in 1930. Gandhi had an eleven point programme for Freedom.

1. Complete prohibition of liquor
2. Re-examine the value of Rupee
3. Reduce the expenditure on army
4. Reduce salary of administrators
5. Reduce land tax by 50 %
6. Have a protective Tariff against foreign clothes
7. Abandon the salt tax
8. Prohibit CID
9. Free all political prisoners
10. Give special reservation for Indian ships for coastal transport services
11. Give permission to Indians also to have a licensed gun

Except the last one, all were intended for economic and social status, agricultural and trade and commerce fields development and for creating more job facilities. This shows the visionary quality of Gandhi's ideas and his practical nature for development of the nation . If we take 9,10, and 11 together they are questioning the special rights British enjoyed in India. And the last one was for defense.The irony is that none of these have been made possible by successive Governments and everything had been contrary to what Gandhi advised.

Even Motilal thought that Gandhi's salt sathyagraha would be a failure. Gandhi started his journey with 78 selected unarmed followers , and they travelled singing bhajans and playing a Thambura the 385 KM from Sabarmathi to Dandi beach.In the evening prayer meetings , on the way,the people assembled in large numbers just to have a darsan of the Mahathma and hear him speak. Local Governments were afraid . 400 village chiefs had resigned from office and joined Gandhi which was a headache for British Government. Sarojini Naidu accompanied Gandhi. On every beach in India people waited for the historic moment of Bapuji collecting salt, so that they also can do the same as a sign of support. The Government which initially laughed at salt Sathyagraha as the madness of Gandhi was shaking with fear . On April 6th Gandhi took salt.And he continued to do so till May 4th 1930.He was arrested and taken to Yervada jail. Cloth mills and Railway workshops of Bombay protested in the arrest. Police killed 25 workers in Sholapur workshop. The peaceloving pathans of Peshawar were also beaten up. Even women and children faced the guns of police and continued Gandhi's battle. Several people were killed. At last the Batallion of Garhwal said it is impossible to kill unarmed people like this and kept their guns down. They were courtmarshalled and punished for 10-15 years imprisonment. Irwin , who was described as the most Christian Viceroy of India said about this cruel killing of unarmed civilians: "The salt department battle was amusing " (Kripalani page 130) .Framers of Gujrat stopped paying land tax. Leaders were kept in jails without a trial. Many villagers left villages unable to suffer the atrocities of police. Congress was declared against law by the British Government. Motilal was arrested.Every month 60000 people were arrested. Later it rose to 1 lakh per month. Only then Irwin understood that the battle of Gandhi was neither madness nor an amusing one. Irwin sent George Slowcomb to jail to talk to Gandhi. Later Sapru and Jayakkaer also visited him.A meeting was convened in jail by Gandhi,Sarojini Naidu,Patel,Motilal ,Jairam das,and Jawaharlal. A draft for transfer of power to India was sent to Irwin. In the first round table conference India was represented by Sapru,Jayakar and Jinnah. Because of lack of representation from Congress the constitution could not be formed. Therefore in 1931 January 26th, Gandhi was released from jail. Before Gandhi Irwin talks began Motilal died. On Feb 27th Gandhi and Irwin met. On March 5th , 1931 Gandhi-Irwin pact was published. It said that,

- 1 People living near the sea can make salt at any time they want.
- 2 The Government will not control peaceful agitations of people
- 3 All political prisoners will be released
- 4 The properties of them taken by the Government will be given back

- 5 Federal idea will be adopted for future politics
- 6 Safeguards according to the wish of Indians will be given
- 7 Congress has full freedom to spread Poornaswaraj

This was the first pact in which India and Britain had equal shares in conversation. Still youths like Jawaharlal were not happy with it. In March 1931 Karachi congress people of Karachi showed black flag when Gandhi came. They said Gandhi could not save the lives of Bhagath Singh, Raj Guru and Sukh Dev. Karachi congress formulated fundamental rights and economic programme according to social laws and its principles after discussions. These later became part of Indian constitution. Willington became Viceroy after Irwin. All the decisions in Gandhi-Irwin pact were forgotten by the new Government .

What was the India Gandhi dreamed off ? When he was travelling in a ship (for the round table conference) Gandhi had given an interview to Reuter. He said that an India where even the poorest of the poorest can have freedom of expression, and can be proud of as his own motherland, and where high and low are equal with classless casteless equality and where religious tolerance is practiced was his dream. In his dream India there would be no place for liquor, drugs , untouchability, or fanaticism. Women have equal rights as men. Without exploiting other nations of the world, and without allowing them to exploit India, India will flourish with minimum strength of army. India will not show partiality in protecting the rights of Indians and of people of other countries. He said he doesn't like the division into Videsi and swadesi (native and foreign). In his imagination and dreams he was seeing such a beautiful free India at zenith of spiritual, political and socioeconomic freedom. He said he is participating in round table conference just to fulfil that dream.

It was this sound and sane voice of Gandhi which was attacked by Jinnah and Ambedkar at round table conference with the trumb card of minority voice. They stamped on Gandhi a name , the Savarna Hindu representative. No one thought about the foolishness of that stamp . If they had analysed the dream India of Gandhi , there would have been no doubt about what Gandhi was representing. He was representing the whole humanity, not to speak of any savarna or avarna , majority or minority . It was like a Christ being misunderstood by both Romans and the jews .

Different electorates for minority will permanently create a gap between Indians was Gandhi's prediction. Now we experience how correct he was in his prediction. Bangla Desh and Pakistan alone was not the issue . The separation was in the mindset of all Indians forever. Gandhi was warning against that. Instead of issuebased politics, politics motivated by selfish desires of individuals and groups came up as Gandhi had feared. The India of Gandhi's dreams is not yet fulfilled. It is still a dream in the minds of a few like us. No one is learning lessons from experiences is the curse upon any nation. Language, political groupism, religion, caste, class, economic status , and so many other separatisms are present in today's India. Still we can learn from Gandhi and his teachings and set right what we could not during his lifetime. I have a positive feeling that the people of India will realize the truth and raise to the occasion and protect India. We can consider the past 60 years of freedom as a trial and error period in which we experimented with every other method put

forward by all Congress leaders except Gandhi. Now it is time to correct our errors and turn back to Gandhi's ideals and make them into practice for rescuing our future generations .

It is true that round table conference did not lead to realization of Gandhi's dream. As C F Andrews said it was a magnificent failure. Kingsley hall where Gandhi stayed became an ocean of people . Gandhi met mill workers of Lankashire who were affected by Gandhi's swadeshi movement. Even they considered Gandhi's policy as the correct one. Entire Britain , especially common man and women supported Gandhi . Only two people had refused to see Gandhi. It is surprising that one was Winston Churchill and the other was Pope. (One political head of Britain and the other religious head of Vatican). Gandhi refused to see just one person and that was Mussolini .

But Mussolini came to meet Gandhi . Gandhi didn't like the attitude or dress of Mussolini and told him that Mussolini was building castles with cards. Though the Pope refused to meet Gandhi, Gandhi went to the Sistine chapel. The cross in that chapel made him emotional. These events are pointed out here just to show the character of Gandhi and the people who refused to see him. Though Churchill refused to see Gandhi, his son Randolph Churchill came and met the Indian leader. Lyod George, Harold Lasky, Lady Astor, Bernard Shaw, Charley Chaplin, Prof. Lindsay, Gilbert Murray, Prof. Edward Thompson came and became friends of Gandhi. When Gandhi entered the palace in his loin-cloths, it became a great event . When people asked about the impropriety of that dress his sense of humour in the reply (that the king had worn enough for both of us) was appreciated by the British people.

When Gandhi returned in 1931 December 21st, India was in turmoil due to police atrocities. Bengal, UP and NW provinces were reeling. About the cruel methods used by Wellington in Bengal Gandhi said : " This is the Christmas gift from a Christian Viceroy to Indians" . Gandhi definitely respected Christ, but not everyone who proclaim to be a Christian and do atrocities in the name of Christ. We must remember that the Torrey Government in Britain had praised this deed of Wellington . This clearly shows the reason why both Churchill and the Pope refused to see Gandhi . Both thought that Gandhi is the enemy of British Government (Churchill) and Christianity (as a Hindu patriot). While the entire British people (not in power positions) supported Gandhi and respected him, those in power feared him and his ideologies simply because of selfish motives. This was the same in Indian soil.

When Gandhi wanted to meet and discuss matters with the Viceroy, the reply was that Gandhi has to give in writing that he has no moral responsibility for the events which happened in India while he was away in London and if so, a meeting can be allowed. This did not amuse Gandhi. He wrote: " Nonviolence is my absolute creed. Civil disobedience is not only the natural right of the people but also an effective substitute for violence of armed rebellion." With this letter Gandhi also sent the decisions taken by Congress committee including the civil disobedience and decision not to pay taxes. The decision was taken that any law which is not based on dharma and will be harmful to the nation will be totally boycotted by citizens . The battle of Gandhi was not against the British people, but against the laws and Government rules which they imposed on the

people. Therefore he didn't have any hatred or grudge to British . His courage to say frankly what he thought about, came from his love and compassion and nonviolence .On January 4th of 1932 based on the 1827 regulations,Viceroy sent Gandhi to Yervada Jail. Gandhi wrote to one of his fans (Fr Verier Elvin) to tell his countrymen that he (Gandhi) love them also just as he love his own countrymen and that he had done anything with hatred to them and with God's grace even in future he will not have any hatred towards them.His message to his own countrymen was God's grace is endless and no one should deviate from truth and nonviolence and should never run away from the battlefield and should be ready to sacrifice even one's life for the sake of Swaraj.

Within 2 months 32000 congressmen were arrested and all property of congress annexed.Meera Ben was arrested for publishing a news bulletin. Viceroy was praised by Churchill group. But many fans of Gandhi in Europe were sad .Carl Heath called Gandhi a new type of prophet of the society.Ellen Wilkinson came to India and wrote about the atrocities committed here by British. Romain Rolland wrote :” If the India of the Satyagraha were to go down in the battle,it is Christ himself ,who would be pierced by it,with a supreme lance-thrust ,on the cross.And this time there would be no resurrection”.

From the very beginning Gandhi did not approve of separatist feelings among Indians.On August 17th 1932 Mac Donald announced separate electorates for different communities of India which was a step for separating communities on a communal basis. The architects of this were Jinnah and Ambedkar and the census the British officers took .About this census much is written by the officers who conducted it.They have clearly stated that Indians had no knowledge of the word Hindu which is not the name of a religion and when they were asked which God they believe in the tribals and common men of India said “Bhagavath” and the people of Maharashtra said Mahadev. So they decided that whoever said they believe in Mahadev/Shiv to be marked as Hindu in the column religion and all others as NonHindus. So this census itself was a construct intended to divide and rule people. Gandhi decided to awaken all Indians against such separatist tendencies and strated to fast .Nehru didn't have interest in this. M.C Raja, who was an untouchable himself criticized the lack of vision of Ambedkar and predicted that this move will forever create a divide between Indian people . Tagore pleaded with all people to make Gandhi's move a success. In Allahabad,Varanasi and Calcutta all temples were opened for all , respecting the call of Gandhi and Tagore. Indians proved by sharing food with all castes and creeds in the same room, that they could establish equality by themselves .In Poona pact in provincial Governemnt 147 seats were for Dalits selected by themselves and they could seek mandate with others.Ambedkar , who was a member of the Poona pact argued that for getting the reservations of the Poona Pact, Hindus should get detached from Hinduism and for this argument Gandhi said that the Athman (soul) of One million people is not something to be bartered just for bagging some reservations . When Government agreed to the decision Gandhi stopped his fast. The spiritual glory of India was visualized by the world through Gandhi .

But, even now, the Indian people go on bartering the Soul of India just for getting a few reservations. Though the British Government agreed to Gandhi's view, the successive Indian Governments still follow the Barter policy of Ambedkar and destroy the unity of India. Both vote banks and reservations have been in the barter of Democratic mandates of India's political parties till date. Gandhi's grass root principle of Unity was sacrificed and we are steeped in corruption due to this single fact. Unless we change the mindset (both the minorities and majority) India will have to face more difficulties in near future in governance.

Gandhi used the term Harijans (the people of Hari, the Bhagavad). Now that term itself is considered taboo by many. But, we forget that the term is that of Bhakthimarga, Bhaagavatha which states all are equal in Hari, the Bhagavad. The dictum is that no one should ask the caste or creed or class of a Haribhaktha (a Harijana). Because Haridasa, as a Harijana, has no caste, creed or race except that I am Hari. The word actually means there is only one caste, creed, or race and that is the creed of equality at feet of God. We don't know who, at what time, and for what defined it as "Bastards". But it is sad that Gandhi's high idealism was mistakenly branded. British Government had blocked the Harijan welfare actions of Gandhi by a court order, but the attitude of Indians (even now) was more cruel than that. Indians blocked even the term Harijan, saying that it is an insult to be called a Harijan. In 1933 Gandhi started a weekly named Harijan. He logically established that Bhagavan Krishna has not at any place in Gita had spoken about untouchability. Everything was created from Brahman, live in Brahman, and merge in Brahman is the principle of Hari. In such a philosophy, everything is equal. Sankaracharya also had established the same principle in his Bhashya of Gita. Untouchability arose in society because of use of liquor, eating flesh and lack of cleanliness. People with such habits are naturally kept out of clean cities, surroundings. If these are removed from society, untouchability will naturally end. This was what Gandhi said. Fight with such bad habits with prohibition of liquor, vegetarian food and nonviolence, educate public in cleanliness at grass root level. This was the message of Gandhi. Ambedkar and his group did not consider temple entry a major or necessary issue at all. But the central point of Gandhi's action was temple entry. Because, to enter a temple, one has to obey several clean habits. If these are observed any one can enter a temple. This awareness will naturally educate people on cleanliness and equality of all in eyes of God and social revolution will happen at a spiritual level. Gandhi had such a beautiful and practical vision. But, as mentioned earlier, the others only had a political vision.

Guruvayur Satyagraha of Kerala happened during this period. Kelappaji was active with Sarvodaya movement among keralites. When Kelappaji started fast for Guruvayur temple entry, Gandhi asked him to inform the trustees of the temple, and give them three months time to think and act. Only after that, if the trustees do not agree, one need fast. A deadline till 1933 January 1st was decided and on that date if Trustees do not open the temple for all, Gandhi promised that he too will join the fast. All these

show how Gandhi was giving ample time for reform for the people concerned and how he started action only if they do not respond positively. This was his method even with the British Government. He gave space for self-analysis and self-correction first. Fasting was Gandhi's method of cleansing oneself, as well as a weapon against untouchability. British Government had secretly hoped that Gandhi would die of fasting. Circular of Home Secretary Halat is the proof for this secret wish. The circular stated that in case Gandhi die, no Government office, court, or institution should stop work at any reason and should do all routine works!!

We have seen how the method of Gandhi was not liked by the Government, but also by three minority groups of India.

1. Jinnah and 2. Ambedkar who wanted separate electorate for the minority and 3. the few orthodox people who thought untouchability and temple entry rules should not be changed.

When a large group among Congress opposed Nonviolence Gandhi decided that he should resign from Indian National Congress (Sept 17, 1934, Wardha). He said "Truth is my God and to seek that God there is no other way than Nonviolence". October Congress agreed Gandhi's decision. Gandhi turned to small scale industries of villages and started his Sevagram. He experimented the method of teaching a job to a child by the time he completes 7 to 8 years of schooling. The scheme was to encourage students to make small scale earnings and improve self-confidence and teach the dignity of labour. It also helped children to live in harmony with nature. Kumarappa gave leadership for development of small scale industries. The educational experiments were conducted by Aryanayakam and his wife Ashadevi. Sevagram tried to make villagers self-sufficient in every respect. The land tax and debts could not be abolished without administrative power. Yet, each individual did as much as he/she can for village development and developed his/her own personality in that endeavour. This was Gandhi's goal. Cleanliness of village, educational facilities, food habits, availability of nutrition to all villagers, etc can be controlled by villagers themselves without depending upon political or administrative power. It was Gandhi who first developed the smokeless ovens called Chulla and made it popular. Now a similar one is being popularized by Sasthrasahityaparishad.

To develop all villages as self-sufficient, free republics as in ancient India and make them part of the Indian Democratic Republic was his Panchayathi Raj programmes. He even tried the old method of sharing excess food from the productive unit (village) to the industrial unit (urban city) which was practiced as early as Harappan period in India. He insisted that the Pandals for Congress meetings should be erected only with local materials like bamboo, palm tree mats etc. All these were due to economic reasons. India needed self-sufficiency in every field. Gandhi's swadeshi was for regaining the lost economical and social prosperity of India. This deep root idea of Gandhi was never understood by his countrymen (except a few) either during his lifetime or after. It was the British who really understood this spiritual leader's logically correct sociopolitical

reforms which will free India in every respect .And they respected him and feared him for that.

Swami Ranganathananda says Indian renaissance entered its dynamic phase of collective action by organized masses through the movements of Thilak and Gandhi.He quotes remain rolled the whole reservoir of mysticism sleeping beneath ,broke its bounds,and spread by a series of great ripples into action.(page 287vol 4 eternal values for a changing society).

.in ch 17 the legacy of Mahathma Gandhi he gives an appraisal and a comparison with Christ.He says to kill a childlike ,approachable Gandhi unprotected was the meanest cowardly assassination in world history. Yet he see the universal condemnation of the act and spontaneous loyalty of many nations and millions of people and their resolve to follow his example constitute an invaluable legacy of hope , his final service to humanity. A parallel instance he quotes is Christ's tragedy . Gandhi's staggering example of a leader who practiced what he preached is not missed by the swami. In India's history Gandhi stands as a symbol, an archetypal man.He concludes: If ever the word leader can be truly applied to any contemporary personality it is to Gandhiji and Gandhiji alone . Other leaders are more led than leading".(Page 283)

Dr Radhakrishnan said : The ideal man of India is not the magnanimous man of Greece or the valiant king of medieval Europe,but the free man of spirit who has attained insight into the universal source by rigid discipline and practice of disinterested virtues,who has freed himself from the prejudices of his time and place. It is India's pride that she has clung fast to this ideal and produced in every generation in every part of the country ,from the time of the rishis of the Upanishads and Buddha to Ramakrishna and Gandhi, men who strove successfully to realize the ideal. (Eastern Religions and western thought page 381-82)

3.7 Gandhi in Cinema

Gandhi made his first appearance on cinema in 1921 July.The oriental and Kohinoor film companies of Bombay made newsreel coverage of funeral of Thilak and Gandhi was one of the leaders who paid tribute to Thilak. These two film companies found Gandhi as a major cash attraction.

Jansen , a free lance cameraman from US made a feature length news film titled The great bonfire of Foreign cloths showing Gandhi ,Ali brothers,Sarojini Naidu and Madan Mohan Malavya in procession to a huge gathering at Rambagh opposite Elphinstone mills Bombay. 200000 people were shown waiting for the leaders and the film graphically showed Mahathma Gandhi setting fire to huge heaps of cloth and the crowd roaring at approval frenziedly .In 1921 Seth Dwarakadas Naraindas Sampath , who had the likeness of Gandhi donned the scanty dress and carrying a bamboo stick ,created the character of Vidura in his film Bhakt Vidur. The garb was intended to praise the cause of Gandhi. The censor's by now wise to their newly acquired responsibility ,clamped a ban charging the film was a "thinly veiled resume of political events in India".Sampath using his influence got the ban lifted and the film , topical in its message , was a commercial success wherever it could run.

Filmmakers have selected subjects inspired by events happening around them. A visit by Gandhi to Santhi Niketan and his address to students on social inequities moved Himanshu Rai , a student, and when he organized his film unit, the now famous Bombay Talkies 20 years later, he insisted the unit members to sweep studio floors and shunning castes, share community meals.Achhut kanya , the untouchable girl was the direct fruition of the exhortation of the leaders of Indian National Congress.

Just as Newspapers were banned for publishing speeches of Congress leaders there was censoring of films . A series of nonfeature films and documentaries came and British censors and police promptly confiscated them and banned their circulation.

In Son eke Chidia (Golden bird 1934) two dialogues were cut by the scissors of the censors.

1. "Yes.It is a rare opportunity that we get to serve our nation or country,but then we must sacrifice our business and prosperity"
2. "May sacrifice for our country become our aim in life.Instead of living without feeling,it is better to die like this"

The film Mahatman (Great Soul) was banned on the ground that it deals with controversial politics.The title Mahatma , with its unmistakable reference to Gandhi was changed to Dhramatma. Mahatma Gandhi's popularity rose among the masses, the administration found itself in a difficult situation to keep his name and image out of public circulation even when he was frequently put behind bars in Indian jails.

Amar Asha, Preetham (both in 1942) had dialogues removed , in the latter all references about Gandhi were cut off. The raja(1943) had all references to Gandhi, the congress salute the raja gives in front of Gandhi statue, and raja's speech emphasizing preference of Hindi to English language were censored. Maze ba(1943 Marathi- my children) had to omit vande matharam and Congress national song.Naya Tharana (new anthem 1943) all scenes showing photographs of national leaders were deleted. From sangam (1943) all parts showing pictures of Subhash Chandra Bose and the cries " Mahatma Gandhi ki Jai" were chopped off by the scissors of censor board. Gajabahu(1944)had to omit three hindi songs , all scenes showing India in chains and words referring to India in chains .The words – Bhuka mare Bengal (Bengal is

starving), Vande Matharam, Akhand Hindusthan and Inquilab Sindabad were also chopped off. From Avijathri (Voyager .1946) the scene in which an American soldier stops his car and shouts with the street boys of India "Jai Hind" was censored.

Marthandavarma (1931) of C V Raman Pillai made when the freedom movement of the Indian National Congress was at its zenith had several intertitles like : "Enough of this old age tyranny. Ye, freedom loving sons of the soil, gird up your loins and fight for your birth rights. Rise up from your slumber. Awake, arise and stop not, till the goal is reached". These resemble both Gandhi and Vivekananda. The film was never allowed to release by censor board. Thus, during the freedom struggle, Malayalam cinema had nothing to contribute, although the struggle for independence was equally strong in Malabar coast, says Gautam Kaul. (page 165 Cinema and the Indian freedom struggle).

Filmmakers of the time attired the oppressive class in European dress and the suffering proletariat in Khadi. In some, the khaki-clad hero used to have shades of a Gandhi follower. Gandhi's name was woven into lyrics innocuously so that it escaped the wrath of the censors. In climax scenes the dialogue spoke of denial of people's rights, democracy, good governance, justice and freedom. This scene rhetoric coincided with the intensification of the drive for freedom during 1936-38 period. Film audience saw congress party symbols like spinning wheel, photograph of leaders even in ordinary films and from 1942 onwards the campaign taken over by the screenwriters of Indian films.

But, the Congress party never used cinema to spread its influence. It was the cinema using Gandhi, the leader of the Congress party, to get to the hearts of the million. Using cinema as a vehicle of propaganda was never in the agenda of Congress party, as it was for some other parties. The reason was to some extent Mahatma Gandhi's aversion for it. During his entire political career Gandhi had seen only one film-Vijay Bhatt's Ram Rajya and even that after great persuasion. But from the time the talkie arrived, newsreelmakers found events connected with Gandhi as good cinema business.

The historic moment of midnight of August 14-15 was captured by the Indian Motion Picture Producer's association (IMPPA) and they also captured the Independence day celebrations. This was used by Films Division in the documentary India Independent. IMPPA distributed Bapu ki Anthim Yathra (the last journey of Bapu) made by Motwane (P)Ltd. After Independence several regional films came with stories of patriotic heroes and India's struggle for freedom. The Indian patriotic film hero before independence was a youth wearing Khaki, a social reformer; But now, he is a person who has turned to violence in his fight to protect the institution of democracy and freedom. They are not only anti-establishment but also anti-nonviolent. He is at the wrong end of his principle resorting to violence at the slightest provocation. Some people think that this is the extreme of Gandhi's mantra of do or die.

Gandhi had said: Here is the mantra: a short one that I give you. You may imprint it on your hearts. Let every breath of yours give expression to it. The mantra is, "we shall do, or die". But Gandhi said we will

die for the sake of an ideal (nonviolent) and never that we will kill others for fulfilling of that goal. The deviation from Gandhian ideal and values is quite evident in this.

Attitude of Gandhi to cinema:-

Gandhi sent back a questionnaire sent to him for getting his views on cinema, saying that he had no views to offer as he felt cinema is a sinful technology. Even if I am ready to answer, I am not fit to do so since I haven't seen a cinema, he wrote. In 1938 the silver jubilee of cinema, when he was asked to send a message, his secretary said Gandhi sends messages only to a cause whose virtue is ever undoubted and cinema industry is of no interest to him. In Harijan Gandhi wrote: If I began to organize picketing in respect of the evil of cinema I should lose my caste, my Mahatmaship.

A Telugu film Gandhi Puttina desam (In the land of Gandhi 1973) of Prabhakara Reddy attacked the present trends in political and social conduct noticeable in the land once walked by Gandhi. Jabbar Patel's Simhasan (1980) is a fine political satire in Marathi. In Tamil, Kamala Hassan's movie deals with the futility of killing each other on the basis of religious fanaticism.

In December 1963 we find Nehru telling the Rajyasabha that the production of a film on life of Gandhi is difficult for a Government Department to take up. The outside world was examining Gandhian techniques in order to evolve local models to continue their own freedom movements. Alec Guinness, David Lean and others offered film scripts for the Indian Government's scrutiny. One of these made by a British Director Richard Attenborough. His revised script further revised by Henry Bolt was presented to Nehru and the succeeding Prime Ministers over the next 20 years and at last launched in 1980 as a multilateral coproduction and created Oscar history for the second largest haul of Oscars after Ben Hur. Indian film industry has not made such a befitting honour, while the British did.

The Gandhi film

A spate of articles that ridiculed and belittled Gandhi (ch 1 Gandhi and his critics). Richard Grenier, a film critic, who had his rights to differ from the Oscar jury regarding the film, had no qualifications for pontificating on Gandhi and the Indian nationalist movement. Following this several novelists, short-story writers, freelancers, ignorant of Gandhi or of Indian philosophy filled columns with denigration of Gandhi, and suggesting that he was not a great man at all, his ideas were impracticable, methods ineffective, achievements nonexistent. This campaign renewed debate on Gandhism.

Part 2

Gandhi critics

4.1 Gandhi , the most misunderstood and most criticized person

Critics say Gandhi's saintliness and pursuit of personal holiness , at expense of public good was ridiculous. In evolution of human beings, growing over the usual biological appetites is considered important. One of the appetites , which is difficult for a man to control is his sexual desires. Gandhi experimented with this by adopting to a life of Brahmacharya. By this he was outgrowing his "Private life " .Hence , the pursuit of personal holiness was at the expense of his own personal life and for the sake of public good.If a leader does not outgrow the desires of senses, there is every chance for him/her to fall into corruption. Gandhi wanted to experiment himself to know whether it is possible for a leader to withstand the senses, before he could advise others about it. And since he could do it, he advised it to his followers for a better public life of all leaders. Malicious comments on his Brahmacharya (self-control) made by critics is actually based on what he had said in his autobiography. But, Gandhi's confessions were just examples of his truthfulness,honesty and not examples of his sins. George Orwell in 1949 said that Gandhi's confessions point out there was nothing much to confess. "A few cigarettes, a few mouthful of meat,a few annas pilfered in childhood from the maid-servant,two visits to a brothel and getting away without doing anything,narrow escape from a landlasy in Plymouth , and one outburst of temper – that is about the whole collection" wrote Orwell.

Erik H Erikson in his "Gandhi's truth" (1969, page237 New York)has answered the critic that "Gandhi took young women to bed".It was in 1943 Kasthurba Gandhi on her deathbed asked her 74 year old husband to take the place of mother for the orphaned young girl,Manu Gandhi . Thus she was mothered by Bapu and her work itself shows how he behaved with her (Bapu,My mother). Erikson says there is no other political leader who can have a halfman,halfwoman personality who can be a mother to all. The public private life of Gandhi , according to him ,has a rare quality of living and thinking aloud about even inclinations which other men would hide from public. The passing thoughts and embarrassing dreams even were lapses according to Gandhi who strived for absolute purity of mind.Otehr lesser individuals having a thousand crimes hidden, criticizing such a Mahathman is ridiculous.Moreover ,Gandhi never slept in a room of his own.He didn't have a separate bedroom .He shared room with his disciples or slept in a verandah. He was a mother not only to Manu Gandhi, but to all who were under his care. N K Bose thinks this is a psychological effort to become as pure as his mother .Gandhi regarded women as the

incarnation of Ahimsa (Nonviolence) .So protecting women was protecting Nonviolence. Ahimsa being infinite love is present in every mother who carry child for 10 months, feed and nurture , and pray for the child forever. The love of mother when transformed to that for whole humanity will be love of God itself.Gandhi said :Let women forget she ever was or can be the object of man's lust. Let her occupy her proud position by the side of man as his mother, maker,and silent leader .It is given to her to teach the arts of peace to the warring world". Gandhi was a personification of Nonviolence and of universal motherhood and his sleeping with Manu Gandhi was a symbol of love of motherhood . Kasthurba hadn't got free from feminine fascination for jewellery and when she pleaded to take at least one gift (of jewel) from Natal,Gandhi would not budge an inch in. That was his principle.If a leader and his wife could not be a model , how can the masses understand the principle of simple life,and self-control ? The wives of leaders crazy for diamonds and jewels , ultimately lead their husbands to corruptions.This we see around in present day world. From this , we should understand that Gandhi was sacrificing his and his family's interest and in pursuit of personal holiness he was showing model Dharma for all political leaders so that they stay away from corruptions and sins in political life.This was for public good , and not at the expense of public good as the critics say.

In 1906 he took the vow of celibacy. Kasthurba readily agreed. She first reacted with all her husband's reforms , but later on understood its purpose, its necessity and always followed him and championed his cause.She could treat her husband's disciples as her own children, while Tolstoy's wife saw them as dark people , Pharisees ,cheats and dissemblers showing the difference between the two women .Gandhi's life was an open book. His rare lapses which he refers to in letters or articles , occurred in his sleep. Gandhi wanted to drove carnal thoughts even from his subconscious mind and that is why he refers to the dream incidents as lapses. He was self-purifying to keep himself as a perfect instrument for spiritual progress for service of fellow beings.Gandhi said the real purpose of marriage is friendship and companionship .He became the champion of political and social emancipation of women .He was against the tyranny of purdah, against childmarriage, and an advocate of widow remarriage . He roused India's women to a sense of their own dignity and power.

He cut off the bonds of Money, property, sex and selfishness and got converted into a "Naked Faqir" in Churchill's words.This enhanced Gandhi's capacity for single-minded devotion to public causes.

They call him a Hindu of the Hindus , and his religious ideas had no relevance to world today.Gandhi actually had even a phase of atheism which later on due to wide readings of scriptures of all religions and his own experiences and reflective thinking turned to spirituality, not religion. In South Africa people thought he was on the verge of conversion to Christianity but he was not in a hurry for conversion. It was a Jain savant of Bombay , Raychandbai , who counseled Gandhi to seek in Hinduism "its unique subtlety and profundity of thought ,its vision of the soul and its clarity". This shows Jainism and Hinduism had no separatism even in the early parts of 20th century.Raichandbhai's scholarly

exposition reinforced Gandhi's bond with the Indian spiritual tradition. He announced to his Christian missionary friends that he is satisfied with the principles of Hinduism. Gandhi's Hinduism consists of a few basic beliefs.

1 The supreme reality of God .

2.The Unity of all life.

3.Therefore the value of Ahimsa (Love and nonviolence) as a means of realizing God.

In this bedrock, there was no scope for exclusiveness or narrowness. This was the beauty of spirituality in Hinduism which he explained as having freedom to worship all prophets of the world. It is not a missionary religion in the ordinary sense of the word. One can worship God , according to one's own faith or Dharma , so it lives at peace with all religions of the world. During Gandhi's lifetime people labeled him as a Sanathan Hindu, Savarna Hindu, Buddhist, Theosophist, Christian, Christian-Mohammadan and a person with a Dalit/Mohammadan soft corner. (The fact that Gandhi was assassinated for this reason shows how wrong Jinnah and Ambedkar had been in their assessment of Gandhi during the Round Table conference). Such labels itself show that he had no separatist feelings with any spiritual methods. He was all these and more. Gandhi said: God is not encased in a safe to be approached only through a little hole in it; He is open to be approached through billions of openings by those who are humble and pure of heart". Gandhi was humble and pure of heart and he recognized all the different religions as different ways to the same God. This was the key to tolerance which Indian spirituality (called Hinduism by some people) taught him.

In fact the confusion regarding Gandhi's concept of religion is due to the misunderstanding of it with common concepts of organized religions with their dogmas, rituals, superstitions, bigotry. But Gandhi's religion was none of these. It was simply an ethical framework for the conduct of daily life. He spiritualized politics by self-denial, and secularism. Gandhi's words swaraj (Self-Government), sarvodaya (uplift of all), ahimsa (Nonviolence), satyagraha (desire for Truth) taken from Traditional Indian (Sanskrit) language was exploited by Muslim league to estrange Muslims from nationalist struggle. In fact these terms didn't have any religious significance. Instead of using an English (Foreign) equivalent Gandhi coined swadeshi terms intelligible to masses. If he had used the English language, the masses would not have understood it. Only a few English Educated people (like Jinnah and Ambedkar) would have understood it. Similarly when Gandhi used the term Ramrajya he was not referring to the monarchic Government but to an ideal polity. Free from all inequalities and corruptions, free from injustice and exploitations. Masses, though not educated, knew this but the so-called educated people misinterpreted it. Gandhi's prayer meetings were not held in temples but under open sky or in a hall. It symbolized harmony of all religions and hymns from all religious texts were sung. After that, Gandhi spoke of problems faced by the country. These meetings were symbols of tolerance and his postprayer talk served purpose of a daily press conference, says B R Nanda (pp 75). M N Roy who was critical of Gandhi later confessed that he had failed to detect the secular approach of the Mahatma beneath his religious terminology and that Gandhi's message had been moral, humanist and cosmopolitan.

For Gandhi, religion is a personal matter. He said about the free Independent India: The state will look after the secular welfare, health, communications, foreign relations, currency and so on, but not your or my religion. That is every body's personal concern. Gandhi was trying to establish a single, united secular state, while Jinnah was trying to establish two religious states (by his two nation theory).

At Round table conference Gandhi was hurt to see his colleagues play into hands of reactionary, communal, religious fanatic elements. Both Ambedkar and Jinnah spoke in the same idiom denouncing caste Hindu domination and thinking that Gandhi is their representative. Ambedkar spoke of not only separate electorates and separate settlements, and terms like caste Hindu tyranny, but also threatened direct action in Jinnah model. (PAGE 23 b r Nanda .Gandhi and his critics). Hindu leaders of Bengal thought Gandhi is yielding too much to minority and depressed classes and Gandhi never liked this constitutional arithmetic. He thought aloud that on registers and census, classifying untouchables as a separate class is dangerous. He asked "would untouchables remain untouchables in perpetuity " on registers and census forever and would that be good for any country?

To Nehru Gandhi said: If untouchability goes the caste system goes". He said all Hindus/Indians should consider themselves as Sudras, the lowest among the social scale and they have to show their tastes and by tendencies and professions acquire the other three titles.

Fasting was criticized as a coercion. Gandhi told to E. Stanley Jones, the American Missionary who asked this question in Yervada jail, that it is a type of coercion which Christ exercises upon you from the cross. He was not exercising it against those who disagreed with him, never against his opponents, but with those who loved him and believed him. He did not fast to compel Jinnah and the Muslim League to give up their demand for Pakistan. He fasted for awakening the conscienceness of entire Hindu community against untouchability, and bring rioting mobs to their senses and stop massacres. He fasted to bring the British Government see its folly of atrocities committed in India. Both Gandhi and Nehru were against exploiting name of God and religion in election contexts. When Jinnah in bye-election of U P in 1937, appealed in name of Allah and Holy Koran for support of Muslim League, Nehru asked him to reconsider the question. Because it meant rousing religious and communal passions in political matters and working for the Dark age in India.

What was the grievances that Jinna protested against as Congress tyranny ?

1. Excessive reverence paid to Gandhi
2. Gandhi's birthday is declared a Holiday (Gandhi said there is no need to make his birthday a Holiday)
- 3 Using Congress flag on Government buildings . (The flag born during Khilafat movement represented various communities-Green for Muslims, Saffron for Hindu and white for all other minorities . Therefore Jinnah's objection was baseless)
4. Bande Mataram is a song from a novel by 19th century Bengali Novelist Bankim Chandra Chatterji and it has lines qualifying a Hindu Goddess. (This song became popular during agitations against partition of Bengal. Thus British had thought it a symbol of sedition. From 1905-1920 it was sung in numerous

congress meetings at which Jinnah was present and he had never raised an objection.)Gandhi said Bande Matharam need not be sung if Muslims object it and it shows how tolerant he was.

What was Gandhi's reaction to two-Nation theory ?

1 First reaction was bewilderment , almost of incredulity.

2 He asked: Was it the function of religion to separate men or to unite them ?

3. He described the theory as Untruth and discussed the attributes of nationality.

4. Majority of Indian Muslims are converts to Islam or descendents of converts. Change in religion does not change Nationality or ethnicity. Therefore , religious difference does not coincide with cultural difference and all Indians are culturally same.

5. A Bengali Muslim speaks the same language as a Bengali Hindu, eats same food , have same amusements as his neighbours. (.The same for Punjab, Kerala or any other region). Gandhi said ,for example, when he first met Jinnah , from his dress or language he could not know whether he is a Muslim or Hindu .

6. Even if there are cultural differences, what clash of interests could happen on matters such as revenue, industries, sanitation, justice etc ? The difference will only be in observances of certain beliefs and a secular state have no concern over such personal spiritual practices.

How far Gandhi and INC were responsible for partition ?

B R Nanda says British were happy with Muslim separatism and used it just like they did the princely order for divide and rule. And that they were having the same strategy with Ambedkar. When Gandhi insisted that even if partition is agreed upon it should not be before British leave the country was probably because he had a conviction that he could bring down the temporary communal tensions and make it a temporary phase in Indian politics .But both Congress and Muslim League insisted the other way. Nanda says the real explanation of violence of 1946-47 is to be sought in the tensions which Muslim League's 7 year long campaign for Pakistan aroused in its protagonists as well as opponents. Their campaign was that Hindus and Muslims have nothing in common either in the past or present.

When Mountbatten Plan for transfer of power was finalized there were constitutional and administrative issues to settle , dividing the assets of the state built up for over a century , integration of 562 Indian states in new political framework and the crucial decision of dividing civil services and armed forces between the two states. Mountbatten saw the danger of the division of army on religious basis but Jinnah did not heed Mountbatten's warning and insisted on division of armed forces and administrative services immediately . The total "Communalization" of the services, including the police and military , which was in a sense the concomitant of the two-nation theory and establishment of a sovereign Pakistan was a catastrophic decision. (Nanda page 104) Gandhi had warned that it would be untold misery to minorities in both countries and will result in perpetual hatred , bitterness and wars

between them. His worst fears were confirmed even before the ink of Mountbatten plan was dried and continues to this date.

Gandhi could control the massacres in Calcutta by his fast . The people respected him and obeyed and peace was restored. On 26th August a Telegram from Mountbatten pays rich tribute to Gandhi for this peace mission: My dear Gandhiji, In the Punjab we have 55 thousand soldiers and large scale rioting on our hands. In Bengal our forces consist of one man and there is no rioting. As a serving officer, as well as an administrator, May I be allowed to pay my tribute to the One Man Boundary Force". In fact , the refreshing effect of this fast was on Pakistan.What the subtle web of Muslim league propaganda of 10 years had painted , Gandhi as an enemy of Islam, was punctured . The two-Nation theory formulated in the middle class living room of UP was buried in the Bengali countryside. Pakistan had no guidelines for administration from its leaders except a message of enmity to India . No socioeconomic or political policies .

4.2 Writings of Gandhi:

Four of Gandhi's books are selected here.

4.2.1.Hind swaraj (Indian homerule) Gandhi's early work in Gujrati , translated by himself with a preface and a forward(by Gandhi himself.)and read by Romain Rolland,Nehru,rajaji is unique. His autobiography was translated by his secretary.

According to the Editor's introduction ,it is the Seed from which Gandhian thought grew to its full stature and is the norm with which to assess his other works methodically.and according to Margaret Chatterjee (1983.)it is the basic document for study of Gandhian thought.Gandhi announces his life mission in it. Hence compared to ch 4 st Mathew or st Luke where Jesus announces his mission.It shows the moral regeneration of Indians and political emancipation of India.Written in 10 days (Nov 13-22 1909) on Return trip from South Africa to India this gives us his spiritual and political personality before he landed on Indian soil.

To whom is it addressed ?

- 1 Expatriate Indians attracted to terrorism and political violence
- 2.Extremists and moderates of Congress
3. Indian Nation-all irrespective of religion,caste,linguistic,regional,caste differences
4. The British – ruling class in India and people living in Britain

Inner illumination and an urge to communicate is visible in this first book.

In his Preface(Page 6) His references are mentioned –Tolstoy,Ruskin,Thoreau, Emerson and other writers are recognized humbly, with other writers of Indian philosophy. (Rajayoga of Manilal Nathubhai

Dwivedi, Bhagavad Gita, Vedasabda, Sangana, Upanishads, Manusmrithi, Ramayana, Patanjaliyogadarsan, Ahnikaprakasa, Rajchand's sandhya-ni gutika). The synthesis of East and west is visible even in the first book of Gandhi.

Gandhi says to adopt violence to drive British is suicidal policy .(page 7.) Ahimsa is a deeprooted principle in him very early in his evolution.

4.2.2. An Autobiography: Or story of my experiments with truth M K Gandhi (Navjeevan 1995).

Guru NityaChaithanya Yati calls Mahathma Gandhi the greatest humanitarian and server of Public after Buddha. (Mahathma Gandhi, the model. Kalakoumudi 1995 Feb 26). He was not a Koutilya or an intellectual but who faced every difficult situation with compassion, love for all and desire for Truth. His first 56 years of life have been included in his Autobiography. To understand any person, his /her autobiography have to be studied because if the person is truthful, every fault in life will be truthfully recorded in it. When I recorded a folly of mine at 16 years of age truthfully, it is simply because of my honesty and it does not mean that I am still engaged in that folly at 60. Gandhi's words are only honest records of a history of evolution of a child into a Mahathman and the difficult situations he thought he had faced in attaining that state. Gandhi being a responsible person and a truthful person has recorded this evolution of his mind and its control over senses in a touching way. Truth is his God. Desire for Truth (Sathyagraha) is his religion. At age 56, he speaks about the years of his experiments with truth, which spanned for 30 years. Gandhi was logically and scientifically analyzing his experiments, experiences and thoughts and actions just like a scientist. This reflective analytic thought makes his Autobiography unique. Nonviolence and Brahmacharya were experimented for controlling desires and separatisms of any kind. The insight and strength for such experiments were inherent in him.

Gandhiji explained the experience of God in one single word :Truth. The path of him was straightforward and simple for him. Even in his first 12 years, when he was shy and afraid of everything he had never uttered a lie. He had always been truthful. When a friend made him eat meat, the prospect of telling lies to his mother made him shy and guilty and he decided to stop such practices.

Introduction (page 1X to X1):- I simply want to tell the story of my numerous experiments with truth, and as my life consists of nothing but those experiments, it is true that the story will take the shape of an autobiography.....My experiments in the political field are now known, not only in India, but to a certain extent to the "civilized" world. For me, they have not much value. And the title of Mahathma that they have won for me has, therefore, even less.....I should certainly like to narrate my experiments in the spiritual field which are known only to myself, and from which I have derived such power as I possess for working in the political field. If the experiments are really spiritual, then there can be no room for self-

praise.....What I want to achieve –what I have been striving and pining to achieve these thirty years-is self-realisation, to see God face to face, to attain Moksha. I live and move and have my being in pursuit of this goal.All that I do by way of speaking and writing , and all my ventures in the political field , are directed to this same end. ...What is possible for one is possible for all, my experiments have not been conducted in the closet, but in the open...The experiments I am about to relate...are spiritual, or rather moral; for the essence of religion is moral....The story of my experiments with truth..also include experiments with nonviolence,celibacy and other principles of conduct believed to be distinct from truth ,But for me, truth is the sovereign principle, which includes numerous other principles.Truth is not only truthfulness in words, but truthfulness in thought also, and not only the relative truth of our conception, but the Absolute Truth, the Eternal principle, that is God....I worship God as Truth only. ..Even if the sacrifice demanded be my very life, I hope I may be prepared to give it...Though this path is strait and narrow and sharp as the razor's edge, for me it has been the quickest and easiest.

Brahmacharya page 174-177):- The knowledge that a perfect observance of Brahmacharya means realization of Brahman. ..In Brahmacharya lie protection of body,mind and soul. Brahmacharya was no process of hard penance, it was a matter of consolation and joy. Everyday revealed a fresh beauty in it....control of the palate is the first essential in the observance of the vow. I now pursued my dietetic experiments not merely from the vegetarian's but also from the Brahmachari's point of view. ..Brahmachari's food should be limited, simple, spiceless, and if possible uncooked....ideal food is fresh fruits and nuts. ..Brahmacharya needed no effort on my part in South Africa when I lived on fruits and nuts alone. It has been a great effort ever since I began to take milk...Let no one deduce from this that all Brahmacharis must give up milk. The effect of Brahmacharya of different kinds of food can be determined only after numerous experiments.As an external aid to Brahmacharya , fasting is as necessary as selection and restriction in diet. ..Fasting has a limited use, for a fasting man may continue to be swayed by passion...but extinction of sexual passion is as a rule impossible without fasting,which may be said to be indispensable for observance of Brahmacharya....Brahmacharya means control of the senses in thoughts, word and deed.Let no one think that it is impossible because it is difficult. It is the highest goal, and it is no wonder that the highest effort should be necessary to attain it....but it was after coming to India that I realized Brahmacharya was impossible to attain by mere human effort.Until then I had been laboring under the delusion that fruit diet alone would enable me to eradicate all passions and I had flattered myself with the belief that I had nothing more to do.

Towards self-restraint (page 275):- A mind consciously unclean cannot be cleansed by fasting. Modifications in diet have no effect on it. The concupiscence of the mind cannot be rooted out except by intense self-examination, surrender to God and lastly grace. But there is an intimate connection between the body and mind and the carnal mind always lusts for delicacies and luxuries...The carnal mind instead of controlling senses , become their slave, and therefore the body always needs clean non-stimulating foods and periodical fasting.

Fasting (page 276-278):- When I started this experiment , the Hindu month of Shravan and Islamic month of Ramzan happened to coincide. The Gandhis used to observe not only the

Vaishnava but also saivite vows, and visited Saivite and Vaishnavite temples. Some of the members of the family observed Pradosha in the whole of the month of Shravan. I decided to do likewise.I persuaded the Mussalman youngsters to observe the Ramzan fast. Asked the Hindu, Parsi and Christian youngsters to join us in Satyagraha. The inmates of the Tolstoy farm welcomed my proposal. The Hindu and Parsi youngsters did not copy the Mussalman ones in every detail; ..(They didn't wait till sunset to break the fast)....All except Mussalmans allowed themselves water. The result of this experiment was that all were convinced of the value of fasting, and splendid *esprit de corps* grew up among them.....Fasting can help to curb animal passion, only if it is undertaken with a view to self-restraint.

4.2.3.The way to Communal Harmony .M K Gandhi (Navjivan 1994)

A book titled Rural society in Southeast Asia by Kathleen Gough Cambridge University press 1981. Page 139. About salt satyagraha uses the term (adjective) *Brahman* congress leader to Rajagopalachari who led a march from Thiruchirappalli via Grand Anicut through Thiruvaiyaru in west Thanjavur to Kumbhakonam. This shows the inadequate understanding of the Sanskrit word Brahman and also the divisive language use by modern scholars who write on India, to perpetuate the chasm of separatism already existing here.

Page 7 :- My experience of all of India tells me that the Hindus and the Muslims know how to live at peace among themselves...The enmity cannot last forever.They are brothers and must remain so in spite of temporary insanity.But perpetual feud is not an impossibility between two communities as it is not between two individuals.....

Page 8-10:-With me the conviction is as strong as ever that, the Hindus and the Mussalmans must be friends one day. No one can say how and when that will happen. The future is entirely in the hands of God. But He has vouchsafed to us the ship of Faith which alone can enable us to cross the ocean of Doubt..... As members of a family, we shall sometimes fight, but we shall always have leaders who will compose our differences and keep us under check....The Hindus think that they are physically weaker than the Mussalmans.The latter consider themselves to be weak in educational and earthly equipmentsWe may think we are living, but disunited, we are worse than dead. The Hindu thinks that in quarrelling with the Mussalman he is benefitting Hinduism;The Mussalman thinks that in fighting the Hindu he is benefitting Islam.But each is ruining his faith.And the poison has spread among the members of the communities themselves...It is a shame to me to confess that we are a house divided against itself.

Page 11-12 : I consider myself as good a Muslim as I am a Hindu and for that matter I regard myself an equally good Christian or Parsi. ...You say, I am partial to Mussalmans....The Mussalmans consider me as their arch-enemy and Hindus accuse me of partiality for the Muslims..I do not plead guilty of charge.How can I convince people by mere words, if the sixty years of my public life have failed to demonstrate that by trying to befriend the Muslims, I have only proved myself a true Hindu and have rightly served the Hindus and Hinduism? The essence of true religious teaching is that one should serve and befriend all. ...To befriend the

one who regards himself as your enemy is the quintessence of true religion. The other (to befriend one's friends only) is mere business. I believe in the sovereign law of love which makes no distinctions....I claim to be the equal servant of all.

Page 13:- It would be wrong always to think in communal terms. I know that we may not shut our eyes to hard facts. But to attribute everything to the communal spirit is a sign of inferiority complex. It may well perpetuate what is yet a temporary distemper in the national life...A man whose spirit does not go beyond his own community becomes selfish himself and makes his community selfish. Logical conclusion of self-sacrifice is that individual sacrifices himself for community, community sacrifices itself for the District, District for the Province and Province for the Nation and the Nation for the world. A drop torn from the ocean perishes without doing any good. If it remains a part of the Ocean, it shares the glory of carrying in its bosom a fleet of mighty ships.

4.2.4.Srimad Bhagavad Gita M K Gandhi Orient Paperbacks 1993

“Vyasa wanted to write the Mahabharatha in such a way that even little girls and boys would study it, remember the virtuous characters in it and learn to keep away from people like the wicked characters. His aim was to strengthen the finer impulses in us and help to overcome the evil ones.”(pp 29).

Discussing the sloka 58 and 59 Gandhi says only a person who denies the body of food it craves for will cease to be troubled by his senses. His Fasting and Brahmacharya were such denials or abstinence he practiced for realizing God. Sloka 59 says that when objects of senses and the yearning for them departs from a person when he beholds the supreme. Gandhi, explaining this sloka takes the example of the prophet. He says:

“This is a very important verse. Four or five hundred years ago, in Europe and Arabia they attached great importance to mortification of the flesh. In the time of the prophet, prayer, fasting and keeping awake at night were considered essential for subduing the sense organs collectively (nefas). The prophet was often awake till midnight and never particular what and when he ate. He kept *raza* fast every now and then. ...when his associates said that they will not eat since he is not eating he said: No. You should not fast. God sends you no such food as he sends me”.He was in the presence of God constantly at those times. He would withdraw into solitude so that he might subdue his senses and be blessed with a vision of God. Jesus did likewise. He lived in solitude, fasted for forty days and subdued his body to the utmost mortification. At the end of forty days he felt that he heard a mysterious voice, that God was talking to him and the veil which hid God from him was lifted. Those who followed him taught the same thing. In India too, this was practiced. Three things are essential for control of senses.

1. Faith
2. A conviction of necessity of subjugating the senses, so strong that we would persist even if we were all alone in this belief
3. Food is body's nourishment, a means of keeping it alive. But it is also the cause of senses becoming turbulent, and, therefore, when it ceases to serve the purpose of nourishing the body, eating should cease. (pages 53-54).

These interpretations of the Gita clearly shows his secular treatment of religions , but propagandists of the Two-Nation Theory chose to ignore such a noble mind.

4.2.5 Thoreau ,Gandhi and radical ecology.

Radical ecology is part of a general movement of dissent,marked by towering intellectual, and political figures whose writings are not typically known as"ecological",yet whose ecological credentials seem unmistakable. 19th century American transcendentalist Henry David Thoreau and 20th century Indian spiritualist/nationalist leader Gandhi are two examples we can take relevant to the mission of radical ecology. Thoreau is wellknown for his naturalist writings ,admired by social ecologists, and his pamphlet on civil disobedience influenced the entire anarchic tradition and the thoughts on relationship of nature and its control by human. The great eccentric recluse of Walden, criticized the alienating destructive power of the state in the most sensible way.

Ecology becomes a form of libertarianism when he asks " must the citizen ever for a moment resign his conscience to the legislator ?"Quietly declaring war with the state , he denounced its adventurous schemes at home and abroad , for control of nature to get profit.His ideal is clearly that of a local life , close to nature,and untrammled by far-off commitments which can only serve a globalizing elite. Politically, this requires co-operative and thus decisional input from the grassroots in all social construction.Gandhi is very close to Thoreau on the point of locality (which he stressed in his Panchayathi Raj programmes) and readily conceded his influence upon him.Gandhian ethics parallels much of the contemporary discourse about positive peace and emancipatory ecology,including the advocacy of nonviolent resistance to imperial aggressors ,which defuses the spiraling cycle of destructive energy; the insistence on community life,grassroot involvement and basic need production; reliance on simple production techniques rather than sophisticated machines (Gandhi.Nonviolent resistance. Newyork Schoken. 1961. Q International relations theory and ecological thought.Towards a synthesis.Eric Laferriere and Peter J Stoett.Routledge.1999).Gandhi did not write political treatises per se, and while his wisdom literally laid bare the problems of modernity, radical ecologists did have to look elsewhere for theoretical guidance. His essential patriotic rapport with women has bothered many feminists .Gandhi's presence is no less fundamental in deep ecological texts ,attesting his spiritual commitment to self-realization and obviously his intellectual bond with Thoreau. Gandhi's ecology is his ethics of nonviolence to nature and the economic selfsufficiency which it provides a people for peacefull co-existence in harmony with nature.The longterm peaceful future and survival of all races on this planet is inescapably tied to autonomous nonviolent struggle against oppression.(Naess . A. 1989 . Ecology,community and lifestyle .Cambridge University press . Q page 62. International relations theory and ecological thought.Towards a synthesis.Eric Laferriere and Peter J Stoett.Routledge.1999)Kothari , understands the relationship between ecology,peace,freedom,and local self-management .He acknowledges his debt to Gandhi and is opposed to consumerism and growing gigantism of the state and the modern economy.(Kothari. R.1974.Footsteps into the future. New York .Free Press).

5. A Dream of freedom

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What did we, as responsible free citizens of India do to fulfil the dream of a free democratic Nation? We, -the Government Servants, Selfemployed, Doctors, Engineers, Ministers and sweepers, clerks and technicians, housewives and teachers, agriculturists, jawans and literary people, artists? What did all of us do for making the dream India of our forefathers? And what we can do? Asking such questions and living accordingly is essential for protecting the freedom which India got after a long and hard struggle. These are not words but thoughts I share with my colleagues on this subject.

A citizen is not just a voter. His/her duty is not to canvas for a particular political party and have faith to Government only when that party rules, and conducting strikes when the other party comes to power. From 1957 to the present, history of Kerala had made me think so. A party or group should be formed only on the basis of an ideology. Unless there is ideological unity among people, mere alliances for sharing power will lead to disaster. The only goal of a people should be that our Nation should achieve overall development in all fields. This alone should be the goal of a people. For a unified action towards such a goal, ideological unity is essential. The axis of every party/group is the awareness that "I" and You are equal. In the word Individual, there are three "I" and just one U (pronounced as You in English). But in the word Unity, there are one I and one U, says Swami Ranganathananda of Sri Ramakrishna Mission. When people make a group or association, the selfish I should give way to the unselfish We. But we find that each group/party grows into a very big selfish "I" and sees all others as an enemy and creates an atmosphere of hostility. India has numerous languages and religions and for such a country how detrimental is the behavior of Political parties which increase such selfish I? How much we can awaken the confidence in human goodness and purify such an atmosphere? Suppose we are able to find success in this endeavour, our actions become great though it may be in a very small sphere of activity. Dignity of Labour is a beautiful concept I always cherish.

We were selected to sit in an official chair for a few years and our opportunity to serve our country is these few years. We should never throw away this opportunity and do our share with honesty and maximum efficiency. Each opportunity is a boon given by God. One person does many actions in different periods of life. Simultaneously being a housewife, professional, Pathologist, teacher and administrator of Immunohematology services when I analyse I might find periods when I have gone wrong in my decisions but when I ask whether it had been a generally satisfactory performance, I should get a positive answer. Only then I will feel satisfied with my life. An achievement is something that we feel you did well, enjoyed doing it and is proud of.

Our wealth is the feeling “ what we do is God” .It is not dry knowledge but a great inner urge that our youth want.Education for a job; job for money is the dictum today. The change in attitude that education is for total valuebased personality development has to happen. It is essential that we need a job for carrying on our day to day life without begging . But a jobalso is a opportunity for doing what the society expects from each citizen.From a sweeper to the Prime Minister, all citizens should remember this.The rights of a citizen is only one side of the coin.The other side is the duties,responsibilities. Without fulfilling them one has no right to clamour for rights. Rights should not be denied to citizens who do their duties.

Why is it that many parents consider education is for making money ? How did even educated public spread the notion that education is a way for making money ? Why does not a file is treated as an urgent problem of some unseen human being , by the office staff ? The same youth who wander about for a Government job, become lazy the moment he/she gets it and thinks that it is the duty of Government to give salary whether he does duty or not. Many people are having no employment in India. In such a situation , getting salary and not doing job is a criminal offence. Why do our merchants do crimes to make money ? Why does such questions never touch our hearts and make a desire to stop all these?

These thoughts should arise in the heads and hearts of at least the next generation of our children. Only then my India will reach its goal. Whatever we earn is through wisdom. There should be concentration in whatever we do. Confidence in ourselves and Deep reflective analytical thoughts are essential. Without these capitals whatever we begin, it will not give us success , so said a Rishi , 4000 years ago. Let us make this practical and reach our goal of a free India which is awakened and enlightened.

5.1 Surplus value :

The happiness and peace of a Nation and its citizens is not dependent on its Laws alone. It depends on the mental state of citizens. What is the difference between a slave and a free person ? A slave always feels that I am doing the job for the sake of some one else.Therefore a negative attitude and dissatisfaction broods. For a free person whatever one thinks,says and does are free and therefore it gives satisfaction and happiness.He/she is not bound by any other person's will. When we think deeply about this , our citizens are even now imagining the Nation and the Government as the Overlord /king//employer and themselves as the slave/subject/or an employee .This breeds dissatisfaction and negative attitude in the mindset.

Sociology says human beings are hidden in classrooms, in religions and castes and in mobs .We have to bring out that hidden human being. We have to awaken that sleeping humane .Average human being of India should not sleep under a beaucroatic dream , after defeating the British rule. Hatred and competetions for power games and chairs is seen not only in political arena but also in professional fields and in literary fields. By lobbying and competitive wars our cultural scene is being converted into gimmicks .

Our youth coming out of universities have beautiful dreams. Dreams about a perfect and complete life ! A job is a means to fulfil that dream. It is also an opportunity to use one's efficiency and do service to

the world. Each individual should have the awareness that “My laziness, lack of concentration and selfishness can negatively influence someone else’s life. “ If this awareness is present society is saved. Punctuality, humanitarian considerations, efficiency of job etc are to be cultivated in our minds, words and deeds .

When I say such things many of my friends and colleagues think that I am not being practical and that dreams and imaginations (even if it is for my Nation’s overall development) is totally unnecessary and impractical. But , if I have a willpower , I can try to make today’s dreams into tomorrow’s reality. It may take time. Or I may not see it fulfilled in my lifetime. But , it will be fulfilled if it is for the good of humanity. I have no doubt about it.

I think men and women of India who waste money for jewels, luxuries and for festivals and marriages should develop a little bit of power of imagination and visualize thousands of people on streets who yearn for a morsel of food. Then they will understand how cruel they themselves are, totally insensitive to dark reality of life. If they insist that they will have to take a census and ascertain the correct number before they feel for their status , those intellectuals will never understand what I am talking about . Because they are insensitive to their surroundings.

The subjects discussed between officials of 20th century are Pay, Promotion, Pleasures , Popularity and Power. These five “P”s being discussed on a daily basis, they are still not able to gain the fifth P –Peace of mind-Says Ranganathanandaji. I request these officials to imagine the suffering faces of their brothers behind each file, understand the problems of a client behind each casesheet, become an enlightened citizen from a mere voter, and grow from narrow personality to an expanded developed personality . It is our mental slavery to continue thinking that we are only employees and our Government is our employer and continue the class struggle of 16th century political thought. In a democracy where Government is by the people and for the people, Government means people/citizens , we ourselves. So to whom are we continuing our class struggles? Unified we stand as a nation. Unified we will solve all our problems. And divided , we will fail and continue making complex problems for ourselves.

The self-sufficiency of a Nation depends on its constitution and the developmental programmes of Government in initial stages. But , in later stages , the self-sufficiency is determined by its human resources . Constitution and developmental programmes are our capital for Nation building . It is the enlightened citizens who have to expand that capital into surplus value and make the schemes of the Nation successful. The hard work and co-operation of enlightened citizens with wisdom and efficiency , and ability to see the necessity of unity for fulfilling National goals , makes National reconstruction successful. We have to think and act for becoming such citizens of India.

• 6. In and out

(Published in Chilla July –August 1990 and September 1990 in 2 parts)

Science has been thinking about the boundary line between man and his environment –the world in which he /she lives. From Democritus to Schrodinger have found that whatever is inside human beings

is present outside also. The International congress of Montreal in 1954 decided :” Man is a bit of a cosmos duplicating it in substance ,frequently also in structure. (Br J. of psychology Vol 47 :88 -94 ;1956). It is difficult to draw a boundaryline between the air within lungs and outside .It is like trying to differentiate the oxygen within red blood cell and oxygen outside according to L.J .Henderson. Structurally what is in and out are the same. The logic of Hegel which states that the difference in measure produce difference in quality is the reason for differences we observe in the organic and inorganic objects.

According to Bertrand Russell, Universe is impersonal and with no quality and because of this a human being with individuality and quality, sitting in a corner of universe, trying to build a world of his/her own cannot be the same and that the universe has no interest in the future of man .While discussing the boundaries of psychology Gardner disproves this theory of Russell. According to Gestalt , the whole is more than its parts. Therefore world and man has an isomorphism and mutual reaction . Field theory of Curt Levin asks whether man is an island or a part of universe ? He says neither of this is true, but both are true. In the lifespace of Levin there is no division into in and out.

$B = F(P.E) = F(Lsp)$ is Levin’s formula which has a special meaning and a unique measure.

Behavior of individual= Function of the person’s Environment =Function of lifespace of Person

Therefore when the lifespace expands the individual’s behavior and character also expands. A person travels a lot and increase the geographic lifespace expanded. Another by expansion of sociopolitical cultural fields of thoughts , expands inner lifespace. When thoughts become analytical,reflective,and deep wisdom increase and personality development happens. The personality of a citizen gives contributions to his/her field of environment (Nation/society) .Thus man and his environment have a mutual relationship and this is explained by Field theory of Levin.

Any person growing up in a special environment imbibes the culture of that geographic area , and the customs of people living there and because of that certain habits are formed. These habits and tendencies become character of human beings . Sometimes these habits are seen transformed into hatred between two people occupying two regions as in the case of Israel and Arabia. Jews had such a mental block to Samaritans until Christ arrived and removed that mindset. The mental block Jinnah cultivated in Pakistan is still existing in several pockets disturbing peace .About such negative emotions between persons or between people/nations Victor .H.Hume had studied.If B is loved by A , he/she might imagine some qualities in him/her which he/she loves. This is projection. If it is hatred between the two people, these are negative qualities imposed and this is called Negation. The central point of ego of A are imagined in B byA .Thus projecting good in those who we love and bad in those we hate is called Halo effect.According to Muse and Newcomb,if people and societies are able to know each other, unnecessary hatred and negative projections can bereduced and prevented. But , though communication can reduce hatred among societies, people should be ready for communication for this to be practical. If people are not ready for change , and refuse to communicate , tendencies of violence which are results of Catharsis differences will be more .This is what we saw in the attitude of Gandhi and

Jinnah. Gandhi , ready to communicate and Jinnah not budging in for such communication are examples of such states.

Communication means mutual sharing of ideas between A and B. It is not compulsorily making one obey the ideas of the another by threatening . The call for Direct action of Jinnah belonged to the second category and it was a one way strategy and not a communication. When one society comes in contact with another , there are naturally changes in the social set up and lifestyles. The members of society either survive the change , or get destroyed . When differences of opinion happen , to solve problems and to regain unity certain powers are generated in the middle of society according to Stanley Shakter , the psychologist. What Krishna says in the Gita (Sambhavami yuge yuge) is about such incarnations.

6.1.Role of communication in sharing of ideas:

In 1948, Bavelas made a model in which the structure of society represented cells and the methods of communication as Nerves. The point which is nearest to all other points has to be considered as the central point in this system. That is, the wisdom for problemsolving will be concentrated in that point/person and from him/her the wisdom spread quickly to all other points/citizens. That central person is related to all types of people in society and gets information/data for problemsolving. This central point can either behave as a Hitler , or a Gandhi. This depends on the personal characteristics of the central person-whether selfish or not; concerned with good of entire world or of himself/herself etc. If the central point is autocratic like a Hitler, there are chances of destruction of several societies in this wheel model. But if it is a Gandhi, all societies , entire world is benefitted. This was the secret behind Gandhi's experiments with purity and saintliness of his character . He wanted to study his own thoughts, words and deeds when he is evolved as the enlightened person , dear and near to God as described in the Gita . Usually, in a democratic system the communication happens in a circle. Each point is equal to the other points. Suppose all citizens join hands and make a big circle and we count each person as a point , equal to any other point , it is the democratic circle. The wheel model with a central point is more organized and orderly and is best for problemsolving in an emergency , there is likelihood of dissatisfaction among points (citizens) in periphery. They feel marginalized. If the central leader is a Hitler or Mussolini , the mistakes committed by such an autocratic leader will be transmitted to every generation and a permanently autocratic system will happen.

In a circle system time taken for problemsolving will be more. But it is for reducing the mistakes to maximum and to prevent dissatisfaction in each group/member. Since each point is a citizen , each is expected to acquire knowledge for taking part in problemsolving of nature, in that manner reduce the number of mistakes that can happen to each citizen, self-sufficiency of each citizen for fulfilling that duty- these are the goals of a democratic state in its total educational programmes . Equally powerful and competent wise citizens who can take part in problemsolving by effective communication is the prerequisite for such a democratic system. The mutual power exerted by people and ruling class of elected citizens is called political power. Not just the power of the ruling political parties/or representatives of parties. Citizens have equal role in rights and responsibilities, once we opt for a democratic circle method of communication.

6.2.Cattell Theories

R.B Catell had 7 theories about social psychology.

1. Societies are created when individuals unite for fulfilling goals. The unified energy of individuals enter society and is gained through social functions. This energy is called Group synergy. When the desires of individuals are mutually negated, and common good of society become more prominent, absolute power originates. The unity of individuals for safeguarding the common welfare of society, is also the sum of each individual's needs and hence called Effective synergy. This is energy for that goal which is the aim of society. If effective synergy is deduced from group synergy ($S - ES$) what we get is the energy the Nation is losing. It is this energy which is spent in the internal strifes, selfish violent and antisocial activities. This creates a consciousness among citizens that it should be controlled. For preventing this loss of energy, citizens spent more of effective synergy.

2. To measure the Synergy of a society we have to calculate the % of people interested and involved in problemsolving; the satisfaction of each group in problemsolving; how much of satisfaction of one group has been sacrificed for achieving the satisfaction of another group.

3. In a Nation, there are several groups intertwined as a cobweb. By making one group's effective synergy useful to another, each group is lead by a common goal. For the strength of Nation this cobweb relation is essential. Each citizen is intertwined with this cobweb. Citizens influence the cobweb and the Nation; and Nation in its turn influence the cobweb and individuals. In this way mutually they formulate each other.

4. Individuals function as links connecting different groups in society. An individual connected to professional groups, cultural groups, and individuals of different groups understand different planes of society and help in communication.

5. The mental attitude of individual to Nation and society could be the creation of an internal influence or insight. Or it could be due to experiences in life and differentiation of good and bad from lessons of experiences. It could be both. The feeling that we have a common goal and an ability to solve problems collectively, gives confidence to individuals and society. Vivekananda said if there are 10 individuals with values, and confidence in a Nation, that Nation is saved. Cattell's theorem also is stating this possibility.

6. The total energy of a group is always fixed. Therefore, when the energy used for constructive programmes of a Nation decreases, the energy loss of the Nation increases (Inverse relation)

7. The formation of structure and function of two groups or two Nations, is related to the realities of the present. The social consciousness depends upon the ability of people in society to grasp things quickly, to communicate with others and make them aware of situation. In short, the character of individual and that of society is parallel to each other. The problems of society gives citizens their individuality. At the same time, the visions and personality of citizens can change the course of entire society, protect it or even destroy it. Such events are seen in the history of the world.

6.3.Co-operation and competition

Competition for getting more money, power or positions breeds ego and hatred. When there is an achiever, there is a loser too. A society or Nation trying to compete with another creates wars. The desire to make lands of someone else as one's private property or desire to increase one's territory makes wars. When one becomes rich the other becomes poor. The societies which repeat the slogan "Success through competitions" lose the awareness of a common goal and become battlefields of egocentric persons.

Individuals are attracted by the quick individualistic development rather than the slow development of entire society. This creates competition between people who think of common good of society, and individuals who think of one's own victory. When they compete, they lose confidence in the other and in oneself. Then the communication between them becomes impossible. Understanding environment, and living in balance with it with no contradiction between one's words, deeds and thoughts and behavior is known as Cognitive balance. This is a state of equilibrium. To protect it and to heal if it is broken by chance a human being tries to his/her level best. Evaluating all the values hitherto present, organizing them and changing own character according to it a person protects his cognitive balance. When individuals cannot achieve this, they become totally unconcerned about the good of the world/society or of fellow beings and fail to participate in problem solving and try to catch fish in rough waters. Such competitors are dangerous to any society.

For common good co-operative labour is essential. When a person X believes that person B is related to the welfare of X, and vice versa they function in co-operative fashion. Once they start to disbelieve each other, co-operation becomes difficult. The fear, and the need to gain certain rights they may associate but that is not co-operation but just an association for a selfish gain. This happens in relations of Nations too. When both are equally powerful they co-operate, fear and respect. They then believe or pretend to believe each other. On the other hand if the Nations have mutual love and respect, the perfect co-operation without such fear or selfish gain philosophy happens. Gandhi's policy was to gain such a mental state, not only with different groups within India but also between India and Britain as two Nations who can co-operate. But Jinnah's strategy was one of selfish gain and total disbelief and denial of communication with any one especially Gandhi, whom he criticized strongly.

Though Gandhi launched Non-co-operation movement with Britain he never detested or hated Britain. His non-co-operation was only to its policies imposed on India as an unequal weak Nation. Two individuals and two Nations can adopt either Non-co-operation, total co-operation or a conditioned co-operation. In a democratic Nation a conditioned or conditional co-operation between ruling and opposition has to be achieved to protect the cognitive balance of India. It may not be possible to achieve total co-operation between these two in the present scenario, when the leaderships totally disbelieve each other. But their non-co-operation is detrimental to the country and we as responsible enlightened citizens have to control their uncontrolled non-co-operation between each other for the Nation's survival. In problemsolving, an issuebased co-operation for the common good of Nation has to be adopted by the opposition and ruling parties. This conditional co-operation has to be practiced by all parties. That means an Issuebased politics, rather than a political party based one would be welcome. There are a few parties which are autocratic and deny even the freedom of expression to its members. Such political parties, when there is an ideological battle between groups, just to show their lineage to

the group, deny their own intellectual and mental differentiating power and do harm to the society as researchers like Robert R.Black ,Jain S.Moutan records.

In a Democracy , individual freedom is given special significance.If the consciousness of equality that we are neither higher nor lower than our neighbours exists all the quarrels in the world can be stopped,says Russell.Family which directly influence a person's emotional and cultural growth , neighbours, primary schools etc are together called primary groups by social psychologists. The groups like political, religious, cultural groups and the Nation etc which are formed due to cultural growth of individuals are termed secondary groups.

When secondary groups become interested in certain groups and protects their interests alone people loses its belief and confidence in that secondary group whether it be political or religious.When one particular group has power and wealth and others don't have it, then also society loses faith in it.Ego of certain groups also creates problems . This is a sign of illness of society.(Society-a patient by Lorens K Frank) .A good political leader or spiritual leader is aware of such illness before it happens and heals it instantaneously by his/her personal charismatic quality and a vision for welfare of all. Ideological unity , a common goal,mutual faith,and love are the signs of a healthy individual and healthy society/Nation. Gandhi had these qualities and he wanted these to be taught and imparted to the new Nation.But unfortunately for us, the Two-Nation theory and its consequences due to the lack of cognitive balance of Jinnah and his followers , made Gandhi's dream unfulfilled. A people with different languages, practicing different religions , to be fixed in their own axis and to establish a ideological unity means the Nation is healthy.Gandhi wanted India to be like that.But Jinnah wanted part of the Nation to be amputated and separated.

Thoughts which kindle good thoughts in others, actions which inspires others to good actions, each individual purifying his/her field of activity was Gandhi's dream. It is not an impractical dream.It is practical and based on stark realities of our present situation which Gandhi foresaw .Our position in this world may be small or big and we may be occupying the part of a subatomic particle in this great universe.Yet, we can play our role in purifying our environment by our good thoughts,deeds and words. We can co-operate in this effort and make this earth a better place to live in. When the in and out of cosmos become a single significant whole, that advaita is the healing medicine for the disorders of society. Reach a mental state where all are equal, with no separatism of gender,caste,creed or religion, no difference between political parties, and feel that we are human beings, citizens of this great Nation, India.Since we are Indians , we are world citizens because we believe in a state of oneness of not only human beings but also of all living beings .This was Gandhi's religion and political thought .

Part 3. Gandhi as the Spiritual, sociopolitical,cultural leader

I had already discussed in <http://www.scribd.com/doc/203799706/Indian-Theory-of-Evolution-in-English>

1.The Evolution of the word/Language and its meaning , Discovery of human intellect by himself for communication,The tools and methods of study, used by psycholinguists to study human memory of words. Role of words in the prototype system as Semantic primitive (as atoms/Paramanu theory of Kanada Vaiseshika) and Semantic network of cobwebs of experiences. Children pick up words daily as a magnet picks up needles. How important is the language of the parents and other primary groups to them?

We also discussed the 3 models of mind.1 Sopana. Vertical ladder (sopana), horizontal bridge (Sethu) combined Chithrakoota (KA) showing 4 directions and the intermediate directions (8 Ashtadik).2.Waterfall (apsara) 3.Electrifying (Chakra/wheel), Musical sounds,language sounds,processing and cognition of them in brain of child/adult.

2. Evolution of an idea and its preservation. Prathibha and prathyabhijna.

How Adivasins (first inhabitants) of India knew about genetic theories? Proof for education/ evolution of ideas started in Indian subcontinent from adivasis.

Comparing evolution in an individual and in a race, among several races. Proof for such evolution.(Sathwika is the prototype of most evolved human being in Indian concept.)

Origin of symbols. Idol as a vighraha (visheshena grahana . Cognition in a specialized way through a symbol).

Evolution of reflective thinking (Mananam. Maanava,Manushya).

Role of a social environment beyond the primary groups in evolution of reflective mind and prathibha.

The Gurukula . Development of image and arts in caves and rocks .

Homo sapiens,homo erectus,Neanderthals and great apes –Evolution of physical characters with change of cognitive powers.Comparison of an individual child and of the ape to man races (as childhood of modern man) in evolution of cognitive powers and toolmaking abilities.

Now we are considering How a culture survive, what is the role of a Leader/Guru in this process and How we can assess Gandhi as such a Spiritual, sociopolitical leader of Indian Culture .

7.1.How does a culture survive ?

The survival of culture happen only when knowledge systems are shared for generations of people. Only by knowing this, we know each other , co-operate and love others, and live in harmony with all beings. Emotional attachments and security of a culture are basic units for survival of a race. Survival is a state of Sthithi (Protection) which is protection of Dharma and is Vaishnava. It is neither creation nor destruction, but protection of tradition and of races which is meant by survival of a race.The eternal , most healthy state is the protection of dharma, of all races, of nature . Once we internalize this truth, Indian philosophy is easy to understand. The eternal Dharma of the east is that , love, compassion, Dharma, and teaching of Dharma for generations through Gurukula , is essential for the Survival of all races, not only of the fittest race. In the educational method of this the 64 arts and sciences, and philosophies of the land were created by Gurukulas of yore. India praise the faculty of human compassion.

Why out of Africa model lack credibility ?

Why are Europeans attracted by the theory of Out of Africa Model of a single father?

1 Because they are lead by the idea that a single gene from a single race , should defeat and win over all other genes and become the Fittest that survived , as they understand Darwin's theory of Evolution , in this narrow sense.

2.Biblical story of Adam and Eve says entire human race is from a single father and mother.So,whichever scientific theory has to conform to this story for approval from Biblical readers.

But then in India also the concept of Prajapathi and Satharoopa is there. Is it not a single father theory ? Yes. But, the son of Brahmaprajapathi ,Kasyapa,Mareechakasyapa did not become father of only human beings as Adam and Eve did. Kasyapa was father of entire creation, including plants, reptiles,animals and birds. Thus it is a symbolic concept of entire creation being one , rather than creation from a single human father . Thus , divisive theories have no place in Indian Philosophy.

The difference in cognitive power of man and other animals is only in degree, as we have already explained . This is against the Out of Africa Big Bang Theory. The continuity of karma (action) Manas (mind) budhi (intellect) of all creation, of all living beings is what is meant by the Indian theory . The same idea is seen in the following.

(Russon A E;K.A.Bard & S T Parker 1996 Reaching into thought.The mind's of the apes. Cambridge ,Maes;Cambridge Uty Press; Hanser .M.1996.The evolution of communication .Cambridge .Maes;MIT press)

The study of brain centers are interesting to Linguists and Psycholinguists and their ancient Indian counterparts.

Darwin (On origin of species 1859.London.John Murray) said , for evolution ,the basis is organization and before organization is achieved nature had conducted several trial and error experiments, like a child learning to walk. When one says that a complex evolution is nature's selection, the force or influence behind it is its simplicity. In every region the geographic features,climate,whether,proximity to sea, mountains, availability of food, biodiversity,rains etc vary. So the selection of nature vary with each region. Unless we learn this simple principle we will not grasp what is natural selection.The geographic features of India is unique . Only when we analyse its monsoon, biodiverse rainshadow regions and forest goods and food production , we know how the oceanic routes, land routes for sharing of such goods happened. Proximity to ocean made south India seafaring. Monsoon made it biodiverse and fit for sea travel. The antiquity of a people is determined from such factors, with all possible proofs ,ideas,sciences, literary and anthropological texts , chronologies and cultural peculiarities and even subaltern histories. Only after this one can compare it with other civilizations of the world at the same periods .

Basic stone of culture, wisdom,habits, tendencies of a people shared through generations for millions of years and this is not hardwired , as Greenspan and Shankar say (The first idea page 181).This is unique for each Nation. But humanity is common for all Nations. The regional peculiarities and uniqueness, cultural characteristics have to be preserved , and a global harmony ,peace and brotherhood , compassion for all living beings cultivated . This alone is the real Survival of the fittest Human race. This is my view , learned from Indian theory of evolution and survival of the fittest.

Why did Indian culture survive while American culture succumbed to Spanish and Portuguese atrocities ? Indian culture had evolved with well organized development as Darwin pointed out , and this gave it strength to survive.The other cultures which were comparatively new and not having a very strong base or organization of life , either converted to semitic religions or were killed .This is a new history we all know.Our travel is far beyond, into a paleoanthropological ,biological evolution of a people.

Guru , who transfers art,science,languages,administration,law and every branch of knowledge to disciples , and a Gurukula having rich academic tradition of literary sources is seen only in Indian culture.Apart from protection and administration of a nation on a day by day basis, the protection of entire world by communication of knowledge came up in Vedic India and before among the tribal ancestors. It is the paleological man, the tribal who evolved into a Vedic Brahmin,Aranyaka,Hunter, Kshathriya and bartering Vaisya who does agriculture,collection of forest goods,Goraksha is evident from evolution of Indian culture. Sudra, the 4th class as service class served all these groups , just as Governement servants serve in responsible positions in present day administration.(Gandhi's definition of Sudra: Sudra , a person without moral education, without sense and without knowledge, would completely misread the sasthanas.No person,even if grown up in age,is qualified to understand difficult problems in algebra without preparation. pp 10).It is interesting to note that Gandhi never accepted the existence or classification into a Panchama (5th class) because it was not present in the most ancient Vedic culture and developed during Dharmasuthra times when Indian sages like Apasthamba and Gouthama had formulated a theory based on the mixing of racial features (just as they observed in wild plants and animals ,birds in nature and tried to experiment with humans , just like a Mendelian experiment) .Till then only professional differences based on the quality (Thriguna) existed and no racial division existed. Therefore, Gandhi maintained that all Indians should consider themselves as Sudras, (because all children are born like that,) until they develop their tendencies and adopt the profession accordingly .

It is because of this organized transfer of knowledge , Turkey,Babylon,Assyria,Jews,Egyptians, Greece and finally Portuguese and other Europeans came in search of India . India attracted other nations by her culture,wisdom,prosperity and administrative organizational power. It is interesting to note that except Arabs , no other people were allowed to set foot on Indian soil in early periods because Arabs came here as merchants and tradesmen. Even when a competition for trade and commerce developed between Greece and Rome (After Alexander) , Arabs had their say in major trade transactions. Even they were allowed to come only upto Sindhu, Gandhara desa and Kekaya , (This is seen in Assyrian records) and hadn't access to the west or east coast of South India , which was defended as secret trade route by Indian naval force on west coast.This story I had discussed in detail .

(<http://www.scribd.com/doc/102186932/Corridors-of-Time>)

Intellect,language and wisdom are signs of Sathwaguna. When these are developed, one find God in everything,everywhere so that equality of creation is understood.Then , one will not hurt any other thing,will not kill or destroy things and life,and Ahimsa or nonviolence become the Paramadharma. Such a sanskara alone is the protector of entire world. They are likely to ward of cultures having Violence and killing as their culture , for the protection of people. When this is done the problem of the right of communication happens.To solve that problem the ancient Gurus made some laws. The Kshathriya

warriors protecting the boundaries of a Nation can fight and kill, but no one else living within the city /nation walls can kill or destroy . Thus a guild of warriors were installed in boundaries of India (including the oceanic boundaries) .The naval defence on west coast of India was a result of this .From west coast , spices,forest goods,other commodities, scholars,artists and singers, brides and translators were sent to distant places .A mixed (Sangara) race were created in those places with transfer of wisdom and genes. But the race in the original land was protected by strict rules of matrimony . Indians married from Kekaya,Gandhara and Sindhudesa as we see in Ramayana and Mahabharatha. People of Kekaya,Gandhara, Sindhu desa married people from Babylonia,Assyria ,Siberia and the new races of jews , Egyptians, Europeans, Russian etc created .From their children and grandchildren knowledge of Indian systems survived in those parts of world. When Assyrians tried to come to India because of their warring and violent nature, the warriors of India (Kekaya,Gandhara,Sindhudesa) fought with them. But, India's cultural history is not the story of such wars alone, it is the history of a people's culture, wisdom, literary pursuits,trade connections,of arts,sciences and of Guruparampara (generations of teachers), of selfsufficiency due to rain and agriculture bringing enough food, and of Justice (Dharma) of its citizens. The history of a people is not the history of destructions through wars, but the history of survival through its wisdom. Creativity, culture,protection of culture depend upon peace and not on war; on nonviolence not on violence.This is the story of the Sage Gurus of India and their wisdom. This was not a foreign Aryan ideology, but an indigenous ideology inherent among the people of India . No other culture in the world can boast of having Nonviolence as their motto (Ahimsa paramo dharma) as vedic Indians did.Continuity of races, of lives,culture and nations, of generations of teachers and kings depends on this policy and India set an example for survival of the fittest Nation and the fittest Human Dharma.

The two opposing theories about evolution of language in Europe from 1990. Comparable to The kshanika or temporary sidhantha of Budhists and continuity theory of Advaitins

1. Continuity
2. .Noncontinuity; Temporary theory

Chomsky's Pleistocene mutation called Generativist school and opposition called Nativists say the ability is an inherent natural ability (which is genetical in Chomsky). The view of Chomsky that a computerlike heuristic algorithm is present in human brain is against the subconscious mind of Sigmund Freud. The subconscious mind is totally replaced by a computational model of neurological model.The aims ,wishes ,ideas in the subconscious mind etc are not to be learned with effort by psychologists,they need just analyse the brain programme which is a genetic selection.This vision makes psychology , equal to other biological sciences,which can be measured and analysed with objectivity as a computational revolution(Mathematical).A child learns language "automatically,unconsciously and without effort" and it is just like processing a computer language according to Chomsky.But for a computer programme a heuristic or builtin structure of informational processing or hypothesis forming system is essential.Only then, as per the data of grammar of a language,it can be cognized in a specified time . It is the universal grammar of a language.It is programmed in our genes , even the time of descend of our larynx , says this theory of Chomsky. Language is not a mechanical one with a style of Report,request and demand –says the opposing scholars.The door or format of language and culture is the same since language and

culture are the same , says Bruner .The mother's play with the child is such a format.(Simple gamelike microcosmic versions of everyday means, by which competent members of a culture co-operate in integrating their shared goal.)This was called Leela (The play) by ancient Indian scholars.The play or leela of Mother Goddess Parasakthi is the simple microcosmic vision of Bruner. Every mother enacts this leela of mother Goddess,Prakrithi with her child.

7.2.Nurture : Explaining influence Gandhi had from his first Guru : Putli Bhai (his saintly mother)

Thus every mother-the first guru-has to know how to grasp /cognize the signs and symbols given by the infant.Then how to respond to them with compassion,love and pleasure, enjoying every moment of it.The body,mind and intellect of infant , its abilities and powers are to be known before engaging in such a play .This lesson is meticulously followed by each sage/guru in India. They will not engage in a play which will be felt as a burden by the individual child. Only that which can be cognized and practiced by a individual disciple is taught. In Leela of this teaching there is a Krama or order which is never broken.Dharma is never violated. Thus, when one evolves gradually, as a Sphota , language,its rules,truth are revealed in mindspace in a special moment of revelation .Sphota is such a Eureka experience which one never forgets once one experience it. Then the experience feels that it was not the Guru,mother or culture which were responsible for this experience, but I , alone the experience, and the experience is the first , only for the specific I. Immediatly that half temporary light vanishes and it is experienced again and again. When it becomes continuous , he/she becomes a link in the Guruparampara . The protector of a continuous culture. This chain of play continues forever.New mothers,children,teachers repeat this play . The temporary experience of an individual , thus becomes a continuous experience in spacetime of generations of teachers of a Gurukula. This integration happened millennia before in India, as the chronologies of Vedic Rishis.

In metamorphosis From classical behaviourism , to cognitive science the contribution of Chomsky is that study of languages is a process of acquisition of maturity.If the seed is good and strong, if good environment is provided , it will grow into a strong tree and perpetuate its progeny. That is,both genes and environment are contributing in survival .It is a continuous process, and not a temporary one.

Now we are considering whether the different stages in a human beings life and the required experiences were available in Gandhi's life for the growth of his brain to become creative, comprehension, analysis of words and ideas and a simultaneous development of both intellectual and emotional , humanitarian or compassionate development to reach its perfection. The interpersonal and intrapersonal development of Gandhi's intelligence (as Howard Gardner calls it) were enormous to understand problems of society/world and suggest the best solutions for tackling them The tragedy was

that the not so well developed and unselfish people were not listening to his solutions and applying them in day to day administration .

Emotional signals increase brain channels .Emotion and intellect function together.For the upper higher centers of brain there is relation with lower centers.If it was not there,how can one co-ordinate experiences and logically decide ones course of action? The 6 stages in the growth of brain in a child are :-

STAGES	EXPERIENCE REQUIRED	GROWTH OF BRAIN
1. Interest in observing world around ,peacefully, with concentration , and happiness	Observe,see,hear;listen,move etc	Increase of sensory neuronal channels .Primary sensory motor cortex,Thalamus,brainstem,cerebellar vermis.Amygdala ,hippocampus,cingulated gyrus which increase emotional interests
2 Loving and communicating with the world seen	People who communicate with child happily and lovingly	Emotional centers,sensory communication centers,sensory motor cortex,patterns with rightsided nervous network (sight,movement),emotional relations,communications,symbols.
3.Affective two-way Intentional	People who can cognize child's lead and with enthusiasm, make him communicate on his own	Selective responses to environment,frontal cortex,dorsal prefrontal areas.
4.Problemsolving, Consciousness of I,Me	An interactive partner	Cerebral cortex.leftsided neuronal branching and rightsided growth
5 Creation of ideas/symbols	A person who becomes the imaginary idol of the child .One who talks to him/her for long time.	Left neuronal branching,visual imagery packs,both sides of brain become specialized as language is being acquired rapidly
6.Building bridges between symbols /ideas	One who asks for the child's views,listens to his logic,and takes interest in his intellectual emotional growth	Growth spurts in brain.CH metabolism of brain become double that of adults.Increase in areas that deal with creation,comprehension and analysis of words.

A child cannot do this alone.Either one or more members of a society are needed for this. This is applicable to the first human races as well. Thus, in South Africa where a literature,language and

philosophy like that of India is not seen, the second (or the first Guru) was lacking there . Lack of experience from a elder person(Guru) is the reason for difference seen in Indian and African society, though both places might have had human species originated at same time .What the Homoeructus of India got , and even the Homosapiens of Africa did not get is this factor. Though both have rains,monsoons and biodiversity the lack of a language and a culture makes all the difference between these two continents . The matrilinear society, with a prominent Guru figure in India who protects Vidya for generations may be factors responsible for the development . Evolution,survival,Natural selection in India are dependent on such causes which helped us develop a dharma and samskara . Though the out of Africa model of Anthropologist is not logical, the out of Africa come back of Indian Guru/leader Gandhi is historical and legendary.

In BC 5th century Greek philosophers were having a debate on whether nature,Nomod(human rites) or God is responsible for diversity in human culture . Because they had come in contact with varied cultures of India by that time. Rationalists and Empiricists of European thought thought whether human mind starts as a new unwritten slate or with an internal structure . If both are integrated , the problem of sophists was which is inside and which outside ? What influences what and to which degree ? Genes and environment and its problem of influencing each is still being debated in West. The debates in various disciplines is given below with terms used in each.

Subject	Debates
1 Psychology	Nature or Nurture
2.Biology	Genetic Determinism vs Dynamic system theory
3.Linguistics	Nativist vs Usage
4.History	Determinist vs Pleuralist
5 Politics	Marxist vs Liberterian

This unending debate continues. 20th century American Anthropologist France Bose is of opinion that historical,social and geographical differences are the reason for diverse cultures on earth.(Modern cultural Relativism in Anthropology). France Bose's opinion was opposite to the view of Charles White who said :” The white Europeans ,who being the most removed from the brute creations,may be considered as the most beautiful of the human race “(White C.1799.An account of the regular gradation in man and in different animals and vegetables London.C.Lilly).God has not created any one as pagan or brute or primitive. Everyone is equal in God's eyes and has opportunity to raise depending upon ability and desire of each and Bose was a strong advocate of white and black races being equally beautiful and intelligent.

To know nature ,Anthropology and psychology has to be integrated (Harward Anthropologist Klide Kluk hohen)To do this , the changes in body and language , emotions and mind has to be recorded. Everyone come across births.deaths,disease,old age,and similar universal experiences at some stage of life.The reaction to such universal experiences of men and women of different ages,socioeconomic and educational status has to be studied. The daily habits of cleanliness,food etc ,agriculture,trade and

commerce, music, language and literature, culture and society life make the reactions positive or negative. These studies make us aware of basic difference between diverse cultures. A society is a collection of individuals. Culture of an individual is determined by his/her behavior to another, to society, his/her language, communication with the world, intentions in life etc. In a village both cultured and noncultured individuals dwell together. The unified existence is not a association to fulfil some needs as we see in political groups. An internal cognition, language and emotional field and its communication power to the entire universe, including the society in which one lives, is the real unified cultural existence.

Bronislo Malinowski is considered "William, the conqueror" of British social Anthropology. His ethnographic Research Methodology says anthropologists should not remain mere observers of a society, but should merge with the society under observation. If not, their research has no value. The research of P. V. Vaidya in Guruvayur becomes valuable because she did not remain a mere observer of Krishna cult of Guruvayur. She became a Malayali woman with Krishna consciousness in her research process. The method is within a functionalist framework. Gregory Bateson said, anthropologists use religion and economic factors according to their own whims and levels of knowledge and their own familiar cultures, when they observe a culture. (Steps to an ecology of mind Gregory Bateson) Bateson concluded that an anthropologist should try to make a whole and clear picture of the following factors which had kept the society unified.

1. The structural side of unity:- The behavior of any person in any situation, should be conforming to the behavior of other members of society in any situation. This is the Dharma of a society.
- 2 Emotional side:- The behavior should be formulated to fulfil the emotional needs of individuals.
3. Economic side:- Behaviour is streamlined for Production of things, and their distribution.
4. Chronology and timespace:- The behavioural order will be in conformity to the chronological orders and timespace continuum of a geographic area.
5. Unity of society:- Behaviour from small units to larger sections of society is modeled and streamlined to make entire Nation unified.

If we observe the behavior of an individual and society in this method, we can assess its culture. To observe Indian society in all these methods is my attempt and my books on different subjects have done this slowly and steadily. Especially Saptasaindhava in Malayalam and Corridors of Time in English have large sections devoted for this purpose.

Structuralism of Claude Lévi-Strauss is opposite to that of method of Malinowski. Lévi-Strauss model is known as Anumanadarsana in Indian logical thought. Universal patterns are not created by society or environment. They were existent before cultures were formed. Therefore universal patterns before cultures, are the cognitive principles which basically makes society life possible. (Levi Strauss. 1967. Structural Anthropology. Garden city. N Y. DoubleDay Books) For Levi Strauss language is an analogy of culture. Chomsky does not agree with that. Yet, these two stalwarts have some similarities. Chomsky

gives language a deep internal plane and a outer plane .It is the deep plane which mirrors the forms of thoughts. The deep level of cultures and the behavior of society at external level are similar to this.The determining law is the internal universal one.The superficial differences and diversity are many, but deep unity is one.

We had seen the three planes through which each human child pass through in language learning.

1. Cortical,subcortical planes of brain
2. Development of brain ,actions produced by individual experiences in life
3. Role of environment in individual development(Sonia Regor 2002.Constraints on communities with indigenous sign languages. Clues to the dynamics of language genesis . pp 366 The first idea Q)

these are responsible for cultural development too.Therefore good actions (Sadkarma) creates sadsamskara and sadvasana (good cultures and good tendencies) and bad actions breed bad cultures and bad tendencies.This Indian theory has to be reread in the light of such modern studies. By good company,good thoughts and good actions and good tendencies are cultivated. By such methods a culture of nonviolence and truth is protected . The structural ,continuous, indepth plane of Indian Dharma is thus based on strong grounds of observational evidence . The 5 parts Bateson mentioned were integrated in India . The cognitive power of such a cultural state in every being in the Nation was achieved very early in history by India.That means India had achieved a freedom of thought and a fully mature, perfect culture of truth,nonviolence as Dharma was evolved here for world peace and prosperity.

There are some logicians who try to prove that having a vision and having an internal call for doing a Dharma are signs of a mental illness. Without emotional communication dry logic will not grow,emotion and logic are embodied in human brain and man is not logic alone. If this is realized , mental power(emotional integrity based on intellect) will not be misunderstood as mental illness.

Suppose there are 5 types of human beings in a society.

1. A person who claims that he had a vision and has learned sciences. But, lacks logic. Doesn't have interest in problemsolving of society/nation or doesn't have ability or wisdom to solve them.
2. Has logic. But uses it for increasing problems already existing insociety and to increase separatisms.
3. Has logic.Has interest in problemsolving, and also the ability and knowledge for solving problems. Works for the unity of Nation.
4. There is a vision and an insight. Has Logic .Has interest,ability and knowledge in problemsolving of society/Nation.Works for unity of Nation.
5. No interest in problemsolving,no logic ,no ability,wisdom or visions. No contributions to society.Only selfish motives.

Of these 5 types of people, only 3 and 4 are useful to society/Nation. Number 2 is a menace to society. The first type is not a menace,but an illogical emotional being who may not be able to

help society/Nation. The 5th type mentioned is the majority of persons seen in India at present. But they can raise to levels of 3 and 4 by proper training and awareness programmes. But there is a possibility that they can go down to level 2, the menace group because of their selfishness. The Dharmasamsthapana of Indian sages was by raising the level of individuals in a society to better personalities, totally unselfish and useful to Nation and the entire world. This has to happen from time to time, when society become contaminated by adharma, atrocities and dishonesty. Unless this philosophical field of Dharma is understood, one will not be able to cognize the levels of Sathwik Brahmana, Rajasic Kshathriya, mixed Vaisya and Thamasic Sudra functions/professions/tendencies. The arohana and avarohana in scales of dharma, by own actions and thoughts is a reaction to our actions. In a society, there are several cultural, political, socioeconomical units interconnected and tied up, yet free of existence as such. And each quality is protected with opportunity for mixed varieties. Each race of this biodiverse universe is protected with several mixed varieties experimented with. The unity of such a biodiverse universe (as in Indian monsoon shadow areas) and their unity and life pattern as a distinctive institutionalized culture has to be compared with Parson's model (Parson, T. 1999. The Talcott Parsons Reader Ed B S Turner Oxford Blackwell)

Gandhi was belonging to the 4th type described above. Gandhi as a Leader and Guru of Indians in modern era was experimenting with the Sthithaprajna model of the Gita, the perfect Yogin who attained Samadhi state (Brahmsthithi).

Know Indian society. Have an insight as oneself as a part/member of this Indian society. Do whatever little is possible to contribute to its unity, development, evolution, without expecting anything in return. Money, power or fame should not be the goal. Just love for the country of which one is a part and parcel. Such selfless love for our Nation as Dharma of each individual is proclaimed in Vyasa's epics. When majority of Indians behave with such a vision, mission and dedication to Dharma, we become a mature wise free Nation. Till then we are not free. The preverbal deep universal communications are the central focus of a person's individuality. That is a person's vision (darsana) and Sruthi (Veda). From that one gets a strength to stand together, a feeling of oneness (unity) and logic of protecting Nature and Nation as one's dharma. Thus strength and logic come from a deep internal vision and not vice versa. The logical expression of the indepth darsana and sruthi, (which is para, pasyanthi, Madhyama in deep planes) into a vaikhari (communicable spoken language) is for world peace, and peaceful co-existence of all races of men, animals, birds, and plants. Not just for one individual, group or party. When a human being starts doing this at a practical level, he/she becomes known by others as a Sidhapurusha. Sidhi is for the future of entire world, not for one single person. It is for protection of world culture, and that is how from a distinctive Institutionalised culture of India, several world Gurus/sages were created in ancient times. The chronological lineage of such Guruparampara is available to us in Vedas. Therefore, to call India as a land with no history until foreign rules happened is not only illogical but also unscientific.

7.3.Guru as leader of people.

What is a society's expectation of such a Guru ? What are the reasons for a society unable to get a Guru/cultural leader according to its expectations ?

What should a Guru know ?

- 1.The past history of his/her society;dharma cherished by society;the different reasons for the fall of Dharma in different stages of history;the changes produced in society by such falls;the present knowledge of society members about them and their misunderstandings about them;The problems ensuing from such ignorance and misunderstandings;methods of problem solving.
2. Structure of society,responsibilities of civilians and of teachers;ethical principles;confidence;abilities of disciples(people);their sharing in society .
- 3.The values and beliefs shared and their importance in a democracy;need of equality in justice ;to perpetuate Vidya and culture how one can formulate a policy for personality development of each of the members of society .
- 4.Creating a teaching method within by analyzing the ideas and values subtly, and communicating that to the outside world for awareness (a perfect teaching method to society).Thus creation of a healthy Educational policy for benefit of entire Nation/world.
- 5.Influencing / giving stimulation for others to share such visions and goals of the Guru for benefit of society/Nation/world.
- 6.Each individual/disciple has ability to think logically and create goodness in society and thereby give a substantial contribution to society. Based on this confidence in goodness of individuals, Guru has to influence each to reveal his/her best in doing good to society.
- 7.Creating practical methods to preserve the unity and culture of entire Nation/world at the same time protecting originality of each individual culture/personality and diversities intact. Ability to discuss the theoretical aspects of such practical methods logically and convince about its usefulness to all.
- 8.Due to effects of actions, differences of opinions and quarrels between people arise. In such situations the differences of opinions have to be visualized not in a negative manner, but positively and make them useful for creative developmental processes and thereby make the institution/nation achieve more and grow to heights.For this willpower ,and work efficiency has to be there in a leader/Guru.
- 9.The wisdom to create,perpetuate a line of disciples in society who have logical intelligence,and work efficiency and love for humanity and Nation.This is to perpetuate even after one's death a series of younger generation as torchbearers of universal ideals of Dharma.
- 10.It is good to understand three main leadership theories.
 - A. Classical organizational theory.
 - B. The human relations approach.
 - C. Behavioural science approach.

This knowledge will help us in many ways. To motivate our colleagues,to give power and chance for others, having a friendly impartial disposition for achieving a goal (for benefit of entire world

/nation), and work as a united front for a satisfactory realization of that goal. All these are learned through these theories , if one is willing to learn.

11.Be a good Diagnostician.

Preventing or Giving right treatment at right time requires an early diagnosis/prediction of problems that can crop up in society .Thus a good leader has to be a good Diagnostician , in the language of a Pathologist.

12. Teaching (Giving instructions) ,discovering human resources of cultural and managerial abilities; strategy formation and advice; These must be in the thought fields of a good Guru/Leader .

If we do research on the actions of a good cultural leader we get 7 types of knowledge:

1. They think ,speak,do for the sake of common good of institution/society/Nation/World and never for petty selfish motives.
 2. Practical knowledge that rites,festivals,symbolic actions,music,dance,drama ,ancient literary traditions preserve the selfrespect,selfconfidence of a people.
 3. Goal being the same , a unified duty consciousness for visionary Gurus/leaders is essential for any people .
 4. Expectation of high performance by disciple/citizens ; communication for achieving that;awareness of all members of society having the ability for high performance;all teachers (if they are sincere) has ability to stimulate and grow that ability; Thus a collective goal for all leaders (teachers) and their collective action in strengthening the Society /Nation .
 5. Continuous communication strategies, sharing of ideas and thereby establishing communication with all groups/members of society and through such positive relations making the best out of each for growth of society/nation.
 6. New experiments ,new methods to improve concentration powers and knowledge/wisdom of every member of society
 7. The Guru as cultural leader is always ready for solution of problems and is approachable /accessible through different media (including digital).
- (Cotton. K. 2003 Principles and student achievement .what research says. Alexandria V A.Association for supervision and curriculum development)

In an institution /society/Nation a positive environment in human relations and in success rates has to be created and preserved by cultural leaders (Gurus) . Each leader/teacher has to ask whether they have fulfilled that role .

- 1 what do I believe,think,speak and do ?
- 2.How do these affect my society/institution/nation/world ?
- 3.Who are the teachers,ideas,books,events that have influenced me ?
- 4.How they have changed my emotional,mental,intellectual,professional fields ?
- 5.Did they help in my beliefs,values,educational status ?

6. when ,how and from which type of experience /teaching do Children/human beings grasp best ? What helps improve their cognitive power?
7. Who is the best Guru/leader ?
8. How should a good Guru encourage a disciple's success ?
9. How to perpetuate good positive relationship with others ?
- 10 To increase selfconfidence in others what should I do,communicate with them ?
11. To materialize my model state/nation/society/world what do I do in thoughts, words and deeds ?

I ask these questions to myself so that , in my limited fields of activity, I can contribute my share to my nation/society/world.

There are 8 qualities (R.S.Fox and Boies H E) which improve the environment of an educational institution. (School climate improvement :A challenge to the school administrator .Bloomington. I N Phi Delta Kappan.)

- 1 respect
- 2 Honesty, trustworthiness
3. contentment and selfconfidence which raise the morale
4. Opportunity given to each for sharing ideas so that each gets a role in problemsolving
5. continuous academic and social development
6. The method of integrating everything
7. Renewal of the institution/society for its development and evolution
8. Caring for others

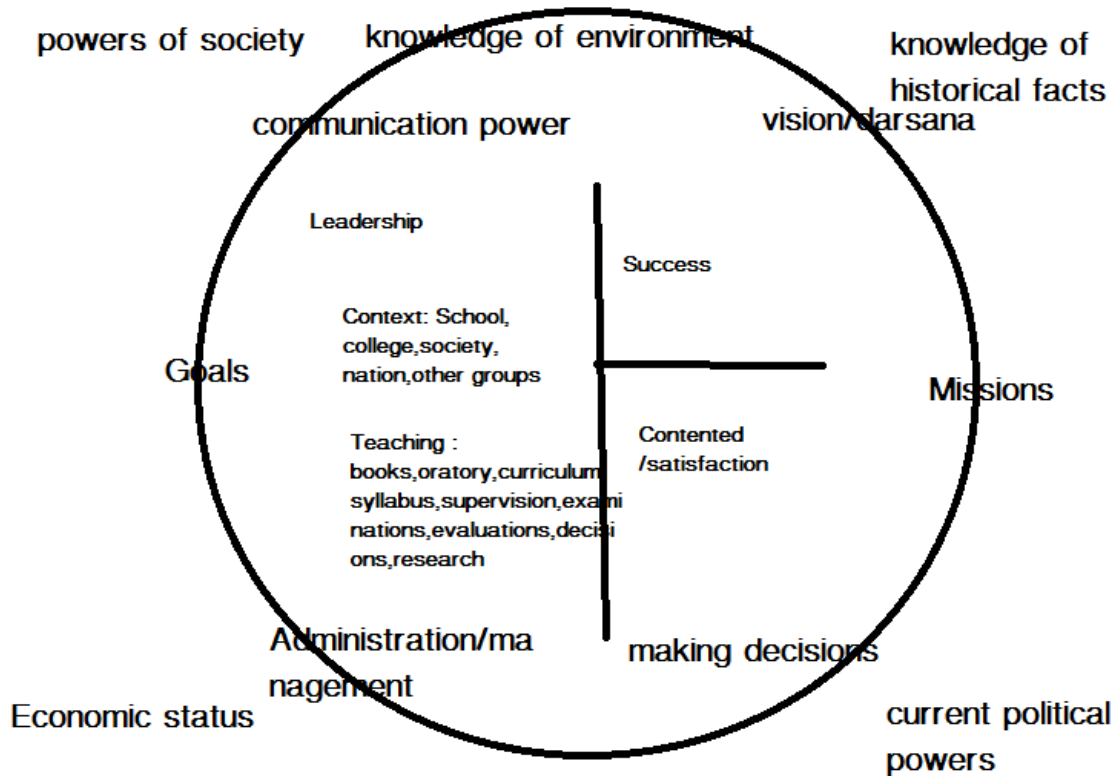
Leadership is a Relationship. It is a relationship of influence on the capacity of others for achieving goals. How can we measure the morale of our colleagues and of members of society ?

Positive behavior	Score	Negative behavior
Warm	5-4-3-2-1	Cool
Professional		Unprofessional
Accepting		Rejecting
Democratic		Autocratic
Co-operative		Competitive
Sociable		Unsociable
Total morale High		Low

(De Roche E F. 1987. An administrative guide for evaluating Programmes and personnel :An effective guide for evaluating programmes and personnel: An effective approach .Boston: Allyn & Bacon)

A cultural leader should have a vision (Darsana) and a mission (Goal/Lakshya) and an awareness of that goal and the methodology to achieve that goal, and communicative power to tell that to others. Without having such prerequisites, making comments on anything and everything on media is not good for anyone. But unfortunately , people of such styles are given the title Saamskarikanaayaka (cultural leader) by media .

How does the vision/dream of a visionary leader become reality ?
(Adaped from cultural leadership Jeffrey Glanz pp 69)



Brahmajnanai as Leader/Guru :

Brahmajna is a spokesperson of nonviolence and is interested only in teaching, learning, protection of dharma for benefit of all, and totally unselfish (Nishkaamakarma) in his actions. Therefore all other groups (royalty ,tradesmen and artists and civilian groups) selected such a person as their leader /Guru in India millions of years ago. What the west is trying to implement was implemented thousands of years ago in India. But we have lost that tradition due to various interferences .

Leadership is a unselfish act of Dharma. In India we had several sages and world Gurus with this mission and vision. May be last in that series came Gandhiji .His failures were not due to failures of his inner force. But because of external forces , who had many selfish motifs.

7.4. Who is the best leader ?

In my opinion, the one who doesn't have a desire to become leader, and yet leads society to its desired goal of perfection is the best leader. He /she with high ideals, simple life sets a model of inner perfection, and goaloriented behavior of truth, honesty, nonviolence, equal opportunity to all members without partiality .Such a nishkamakarmayogi is the ideal leader according to Bhagavad Gita , in Vyasamahabharatha. And modern thinkers are gradually coming to that model , thousands of years after India created such a model.

In Punnayurkulam , my village, were some methods of teaching in our primary schools. (I studied there in the period 1951-56). Under a tree , children will make a circle and teacher will sit in middle. Songs,stories,day to day political news,etc will be shared between students and teacher. This playschool model discussion and sharing was a relic of ancient Gramasabha schools and Gurukula. From primary level to highest academic level such sharing was common in Indian society of ancient times as we understand from our epics. The panchayathana or panjayaths of villages functioned in similar way.

In The Routledge Falmer guide to key debates in education (2004.Ed Dennis Hayns. Ch 10 Circle time pp 55 Lynn Revell) describes a similar procedure .It reads :

Schools everywhere have been experimenting with an activity called circle time. Circle time involves sitting children or adults in a circle and discussing and sharing issues ,themes and ideas. The teacher or a designated adult plays a facilitative role and encourages participants to realize that they can resolve the problem or deal with the issue themselves. Circle time has become so popular that it is now recommended in Governemnt inspections and policy reports (Department of education and skills 2002). Teachers,students,Governemnt Inspectors and educational experts have experimented this inprimary,secondary,higher education levels and its quality certified. Here Guru is not an autocrat who impose his/her ideas.;but a therapist,councillor,educator,combined into a facilitator .Facilitator does not impose own views on children; but tries to improve their confidence,communication power,and positive personality development.The importance is for the child's overall development. The 7 year research of various authors (1996-1998 Jenney Mosley;1998 Dawson & Mc Ness;2000 Sullivan;2002 Rigby,Barrow,Suckling; 2003 Long and Fogell) from 1996 to 2003 and experience out of these are quoted by Lyn Rewel .In National curriculum , this was introduced as per the advice of Mosley.

When India got freedom, 10000 year old experience of her Circle Time teaching was discarded . Last 10 years , England,America and other Nations of the west are experimenting and finding out the importance of that very same circular method. Now, Indian Educationists will start to reintroduce it. The loss of self esteem of a people is reflected in the discarding of all native systems and adopting all foreign systems as better methods whether in agriculture, or education. Howard Gardner in his Multiple Intelligence programme had stressed the role of Guru as a facilitator. Gurukula methods of teaching with Guru as facilitator and a second parent away from home was practicing this role for thousands of years.

Earlier ,European scholars thought white races are more intelligent than the black races. That is why they supposed a white Aryanrace for teaching Veda to the black race of India. Now, times have changed.A jet black African 60000 years ago had travelled North with tools in hands to teach Asia,and Europe the fundamentals of culture is the new imagination. Both these are figs of imagination, and not truth. If the second theory (Out of Africa Theory) is accepted, then the white race originated from a black ancestor's genes. Howard Gardner's MI theory does not accept intelligence to be the sole property of any one single race of human beings. In 1993, he wrote the "Frames of Mind". Being an educational psychologist, he formulates that there are 7-8 different types of intelligences and a person with high grade of one type need not have same grade in another. Simply by assessing one type of intelligence, one cannot say that a particular race is less intelligent than the other. The geographic features of a

particular region, experiences out of it, social training etc are some of the reasons for increased intelligence in music, mathematics, literature, language and communication, warfare, oceanic travels etc. If we add all these fields of intelligence and , if someone exhibits all these , that alone is the perfectly intelligent person and people. When I study Indian people for each of these intelligence, I take a genius of one field and study his/her literary works and a modern person in same field and compare them. Indian people had all the types of intelligence Gardner described. Some of the sages were proficient in more than one, and sometimes in all fields of intelligence. That means , Indian subcontinent had all facilities for development of multiple intelligences and people could choose his/her fields of interest to excel in it . In our scriptures , Sri Krishna exhibits all the 8 types of intelligence Gardner describes. If a Guru finds out the type of intelligence of the disciple and stimulate it as facilitator, each person/student become great in own field and gets success in life.

In 1977 Labour party came to power in Britain. They accepted theory of Gardner. In Michel Barber's Learning game (1996) the new labour party manifesto (Agenda of Government) stressed this point. Barber became the Head of Prime Minister's Delivery unit , in his inner circle. In 1997 Geoff Mulgan (became advisor to Government later) saw that MI of Gardner is the strongest tool in Educational reforms, and best answer to the conservationist old system of "same size for all" educational theory . Same size cap and shoes for all heads and feet; students are to be made as same type coins was the Macaulay system of old model Monoculture Educational policy (introduced both in England and India) . MI theory was the deathbell to this Macaulay model education in England, but India still continues it. Tom Bentley (1998) questioned the written examination system in classrooms .(I have tried to do away with this in my Music Therapy curriculum syllabus but teachers and universities of India /Kerala state are still in the fist of Macaulay). Testing intelligent quotient was foolish . America was using IQ tests based on the assumption that white race are more intelligent than black race. In 19th century phrenologist France Joseph Gall used skulls size and shapes for determining IQ. Gardner proved his theory by using more than one approaches .

Psychobiological potential of Gardner or the emotional physical energy of intelligence is related to the Modular structure of Jerry Fodder (1983). In our brains there are several types of modules to process different and free knowledge systems of varied types. The central focus of the idea is that each module has biological freedom . Gardner called these modules psychobiological potential. According to this each child cannot be taught the same curriculum. The intelligence Gardner liked most is Musical Intelligence. Though all of us are grown in same environment our musical energy or musical potential are different. It is given to us by our genes.. But, even if the genes are present, if we never had an opportunity to hear music, that genetic intelligence will never be expressed. Children subjected to only science, linguistic, mathematical intelligences are those who are denied the opportunity to develop musical and psychobiological energy. (Not those who does not possess it). If children are given music by parents/primary school teachers and allow them to develop their tendencies freely this situation will not happen. In ancient India, in primary levels children were exposed to songs, poetry, literature and mathematical logic simultaneously and an observing facilitator (Guru) found the child's tendencies and helped them to grow. Even for adults festivals and occasions to express their artistic and musical skills were plenty in Indian villages and cities. Gardner did not say mathematics can be taught through

music. He didn't even state that music is a method of learning for mathematics. He stated that a child without interest in music (in his/her genes) should not be forced to learn music, just as a child with no ability in Mathematics should be forced to become mathematician. If a child has potential for all sciences and is having MI, he/she will learn all in course of time. Aptitude is the important thing and not the learning style.

For the satisfactory working of Fodder's informationally encapsulated modules, cognition is necessary. A general processing unit (Homunculus) is essential. For Indians, this processing unit is beyond intelligence, a principle called Athman. It is the self-revealing Prathibha or genius. This is absent for a computer. This point is not yet analysed by western scientists. Indian Guru on the other hand, know and experience the self-revealing power of Athman and its multiple expressions as multiple levels of intelligences. In chapter 16 (The subject of spirituality Mike Radford) discuss whether spirituality should be included in a curriculum. The key debates in including spirituality in education starts with, how to include it and the three different methods for inclusion.

1 Secularisation. Ethics, Social issues, emotional development etc are stressed. Beyond that an enquiry into Athman is not necessary. Human beings do not need a God which cannot be grasped by sense organs.

2. Children are allowed to attend faith-based schools of different belief systems/religions and allowed to enquire into their particular Godhead.

3. We find these two methods in today's society. But a third system is to be analysed. Whether God is existing or not is a different debate of two viewpoints. Whether God exists or not, a civilian/human being has to obey the common laws of society to live harmoniously and peacefully in society. Social and emotional control is essential for all human beings. Those who think that there is no God can believe so but have to follow the ethics and social laws of society. They have no right to obstruct or insult those who believe God exists. Those who want to enquire into abstract things beyond our sense organs are scientists. If God as a nonsensory experience exists, every right is there for one to enquire into that truth. Those who believe in God of a specific type can do so but they have no right to say that theirs alone is the only possibility. They too have to abide by society laws for harmonious existence. This should be known to every citizen/student of an intelligent Nation. If we want a wise society of this type, the first two methods are insufficient.

Larry Darrell, of *The Razor's edge* of Somerset Maugham saw a sunrise from the top of a mountain in South India. He understood from that beauty around, that everything physical, he thought important hitherto were not so. He abandoned everything, "So that everything that had been confused was clear, and everything that had perplexed me was explained. (Maugham 1998 :298) Thus all tensions and stress abandoned, beyond all physical senses and mundane things, a journey into beyond senses is the ultimate science, art and beauty. This is the Spirituality of India. The different methods of dhyana are for achieving this ultimate goal. This Ekanthika method of silence and loneliness in a vast expanse of mountain tract, with music of Pranava, stimulates concentration, cognition, awareness of Oneness (Advaita) of everything and that is ultimate spiritual awakening of Bodhi. As Mike Redford says: "Balanced and broadly based curriculum which promotes the spiritual, moral, cultural, mental and physical

development of the pupil “ is made possible with Nadalayayoga and Pathanjalyoga in my valuebased education and Music therapy curriculum.

Here, Education has the meaning – Physical, mental, intellectual, spiritual health . This is the goal of entire society , not of a single individual. My professional life has incorporated these two fields in a single whole. The values of society are considered as Therapeutic values by sociologists (Dennis Heynes. Ch 34. The therapeutic turn in Education). Parents and teachers are responsible for creating a people with such therapeutic values , through educational means which will prevent illness to society . When this vision is ignored, that people become unhealthy and treatment become necessary.

Who should measure the idea of “Therapeutic Turn”? The person/human being who wants to know or the Researcher . Because it is for the Knower .It is human being as Knower, who introduces knowledge as a problem, creates separatism, and Unity .The sole responsibility for separatism and unity are that of the knower, human being. Not of the knowledge. Why did the idea that one need not search for God came up ? Because several men used the idea of God for creating separatism and battles .But, several human beings have used it for unity, peace, and wisdom too. Each human being has a different cognitive power . Jnani has wisdom. Truthseeker is enquiring and searching for truth. The one who is searching through a particular path can say that I have found God through this path. But has no right to say that this is the only path for seeking God. If the path is good and correct, whichever path is selected , it should lead to the same goal-Truth. An educationist who has to show light for several generations of human beings , is a creation of that unified vision(darsana) and a recreator of it .He cannot be the one who deviates people from truth, nonviolence and Dharma. Therefore, an emotionally mature, wise Guru will speak only in the Therapeutic Language .Generations of children and youth will naturally grasp its truthfulness. A person who is spokesperson of one sect or group or some selfish goal will not have this therapeutic language. Thus they are not good Guru/leaders. It is this Therapeutic idea which is called the Quality circle time of Primary school of Jenny Mosley. A facilitator leader is different from a group leader .If one does not get an emotional literacy and wisdom, he/she has learnt nothing from life , says Heyns.

At secondary school levels therapeutic language is shared with children in cross cultural issues. Individual relationships, civilian duties, whether one wants peace or war etc can be impartially introduced, giving importance to their views , at the same time stimulating their thought process in right direction can be done. For example: I read a series recently which can be utilized at a school level (Living in Harmony. Mini Krishnan Oxford University Press) In that model, teachers can communicate with children in quality circle time. At college level this can become more extensive discussions/discourses.

7.5.A Therapeutic University and Gandhism :

Educationists must be visionaries of a long term basis. Only then, we can implement such educational reforms. If we go on giving promotions only on basis of seniority in number of years , we cannot expect any reforms either in schools or universities or any other institutions. The insight of visionaries of a university means a closer harmony with ourselves to build more authentic relationships with our students (Rowland 2000:114). One who does not know oneself , cannot know another and lead him/her in right path. Research, criticism, Analysis and creative listening are for an enlightened societal self

monitoring .Those teachers who have done this are responsible for the concept of a Therapeutic University .Aim of a Therapeutic university is the expectation to give protected safe and happy environment for students in presence of such wise teachers .Such students would be motivated to do Dharma for the Nation and world and will be compassionate. This idea gave rise to Gurukula type of teaching in Indian Educational Institutions. In fact a human being learns throughout life and therefore, it becomes a “Lifetime Therapy” for him/herself and for society around. In case , there are people in society who were unlucky , and did not get proper environment for such development, a sort of “rewinding old good days therapy” also is possible.

Research is not mere stories retold by clients and doctors. In it, there is a lifelong data collection, proof accumulation,organization of these proofs,and presentation of them , with careful communication.The Karma of a researcher has to be noticed by society and rewarded , for the quality of that Karma , and not for any other reason. It is not a human right like freedom of speech. Only if the communicated knowledge is useful for society it acquires great value . Otherwise , its value is only for ourselves. Sometimes we find research projects discarded and mocked at by colleagues and professors being accepted by entire society .Such historic moments appear in science. The last quality control in field of Education and Medical science is “ what is the benefit of this for society/Nation/Humanity/World?” I always remember a sentence Sri Soolapani Warriar of Edappal told me when I started to learn Jyothishasastra: “Suvarna will be benefitted by learning Jyothisha.But the question is, what benefit the science of Jyothisha got from your learning.”.This is applicable to any science,any profession,any branch of knowledge. A good citizen contributes to his/her society, to the branch of science/arts he/she learned , to the professional fields and to the entire world . When Rama built a Sethu across ocean, a squirrel also helped. May be my help for Nationbuilding is only that of a squirrel.But, even that is better than doing nothing. That principle followed in life ,makes each one of us proud participants of Nationbuilding, and ornaments of our ancient Nation and of the world. Sitting in Ivory towers , making Research papers and publishing them in International journals , but of no use to society except for one’s career building and promotion, our Professionals are doing what one should not do.And deeds and words are opposite to each other in many professionals and leaders. It is better to have a truthful honest life , rather than getting such opportunities in life. When I look back in life, my journey is satisfactory .I have contributed though a little, to my profession,family,society,literary and art fields, and educational,administrative fields .And this life’s journey is about to end within a short period. I am communicating what I learnt and what I believe is best for my Nation’s future so that coming generations may benefit from this writings.

Mukthi , means liberation from another birth and death cycle.I do believe that I deserve Mukthi,since I have lived and enjoyed liberated existence in this life.But, if someone asks , in a possible next life, whom do I want to become,I would answer “Me.The very same Suvarna”.Because,my life has been contented,satisfied and quiet, away from hustle and bustle of desires and immersed in quest for inner Truth and vision of it within and without !!!

Misunderstandings among people who believe in Darwin’s theory of evolution(New Scientist .April 16. 2008):-

1 The thought that everything we see around can be explained by Natural selection.

Even without natural selection, genetic random drifts do occur. Evolution is a combination of both. Darwin did not know this. Each of the alleles from each ancestor is present in our gene. If population is less, the genetic drift will be more (In inverse proportion). The last ice age was 10000 years ago. After that, there was a decrease in human race. 60000 years ago, Asian people migrated to various continents to decrease population density. 10000 years back, on the other hand, they were trying to increase population (as we see in Mooshakavansa kavya of Athula and in Ramayana)

2. Survival of the fittest as that of the strongest.

Mutations need not help survival always. There are mutations which destroy whole races. The strong killing the weak race is not survival of the fittest as many misunderstand it to be.

3 The bigger one will survive and destroy the smaller one is another misunderstanding.

Honey bees are small but highly co-operative and they have great periods of survival unlike beings which are competitive and destructive. Sponges and jellyfishes have survived from Precambrian era to modern period with no change at all. (Ramasetu is made of their fossils as I had mentioned earlier). Fungi, Mosses, sharks, horse shoe crabs etc also have survived like this. The most simple and original Adivasi groups will survive many disasters, while the so-called modern civilized people perish at the slightest provocation or natural calamity.

4 The misunderstanding that there are beings which are totally adapted to nature.

Natural selection gives ability to adapt to a particular situation during a particular lifespan. But does not provide it for all time and for all situations. A race is preserved as such with all its characteristics, only if it can adapt to any situation at any time. Since tropical climates have sudden changes all round the year, tropical beings and races have got this sort of adaptation power. Even though not perfect, a near perfect adaptation to any situation at all climates is possible for tropical races alone. The biodiversity of races also is more in such areas. Human beings are not perfect. We cannot see at night because of blindspot in retina. Owls are having this ability. In early European records we find that the Europeans were astonished to see this ability among Adivasi tribes of forests. This tropical adaptation, we are rapidly losing due to human interference with life styles.

5 Human being is the greatest and best creation of God according to the classical European thought. This ladder theory in evolution and belief that humans are the best creation is totally wrong. A ladder is only a vertical development. For Indians, it is a Chithrakoota or a crisscross (vertical and linear horizontal combined) development as in a banyan tree. Therefore all organisms are equally important.

There are two areas to be filled in the evolution.

1 Intermediate forms 2 Transitional forms.

Intermediate groups show features of two groups and are between them. Between monkeys and man there are several such species. Among them Australopithecus afarensis and Homo erectus are not present now. Their race is totally destroyed. Transitional groups are ancestral groups which survive, even after

the race has branched of into two or more.7 lakhs years ago from a common race were born chimpanzees and man.We still see chimpanzees.They coexist with us.These links make us understand about the evolution of man from animal.They are not dead fossils but living links.

If we compare the living civilizations of tropical India , with the contributions including literary traditions, we will understand how different it is from semitic religions and how foolish it is to call it a religion.It is the culture of this land.Not a foreign commodity.Without knowing the theory of evolution man and bacteria,plants and animals can coexist and survive together.But, modern man gloating with pride of knowledge of theory of evolution,destroy nature, all life forms,and own race by polluting atmosphere.Just rethink: who is the fittest for survival and who is the greatest ?Man is not the best creation.Indian science call man asa vaikruthasrushti (Vyasa) which means an unnatural artificial creation.But he can become great if he/she becomes spiritually (and thereby intellectually,emotionally and physically) healthy and only that type of spiritual leader/Rishi is called Mahaan (great) not entire human race.

Human hand : For natural selection and survival of races the greatest threat is from human race.Man changes and destroys everything for his convenience and liking without having a vision for the future generations.For temporary luxuries of life he exploits and destroys nature and several races of beings along with it.This is gross violence .Nonviolence (Ahimsa) as paramadharma was advocated by ancient Indian sages for protection of all species and they meticulously safeguarded the tropical biodiversity.J .Stanley Cobb rightly said :“ Humans are frighteningly efficient predators”.In the life cycle of many races of plants and animals we encroach upon and destroy them.Modern man has developed a“monoculture” type agriculture and made this biodiverse tropical belt similar to a temperate zone.This history of deforestation and development of a forest (with only teak,only rubber etc) of monoculture by British (like their temperate climate) is harmful to Indian tropical climate.Experimenting with different technologies we have destroyed several species of seeds,plants,animals and birds.Making crossbreeds of wild and domestic dogs ,and different plants we do nottake precautions for survival of the original pure race of these species. 12000 years ago, tropical Indianscientists (Rishis) had made some rules for protection of every race,at the same time giving provisions for making crossbreeds. They could grow grass into paddy and grain to make India selfsufficient in food. It is after thr Industrial revolution, mass scale destruction of nature and races of species happened at highrate. Human hand was responsible for that.

Paul Paquet from University of Calgary and other scholars had reported the extensive killing of Codfish at Canada and New England coasts , and as a survival mechanism this fish started reproducing at a younger age (as a result producing children of smaller size, since big size codfish is more hunted and killed by men) .The expected death and need for protection of a race alone is the reason for this behavior. Paul Paquet says , the formula “ Chance of reproduction before death increase if you start early” is used by these fishes, but this is extremely dangerous for that race of fish, though temporarily seems to be good.(All races who promote child marriage also should rethink about this formula.It is not good at longterm to have progeny at a young age).Because the new variety has no adaptive power to withstand changes in nature.

What is the relation between Evolution and embryonic stem cell research? Not that both are hurting the religious feelings of average Americans. Only 40 % of Americans have accepted theory of evolution. 60 % are believers of Bible, that God created man with other beings. This is taught in schools. American people are openly discussing and criticizing theory of evolution. In 2008 June 26th Louisiana science Education Act said that schools can teach theory of Creation as well. In 2009, when 150th year of Darwin's theory of evolution was being celebrated, the deathknoll of it also was heard in America. That means Theory of Evolution is the most endangered species in U S of America.

In 2008 Scientific American (journal) published a national survey results. 1/8th of U S high school teachers (Biology) think theory of creation more favourable or equal to Theory of evolution. 1/3rd of teachers are exerting pressure to introduce it as a lesson in schools. Oklahoma state was the first state to introduce an antievolution bill very strongly. (National center for Science Education). Michigan, Florida, Missouri, New Mexico, and South Carolina are also trying to pass this bill. In Britain the opposition to theory of evolution is not that strong.

7.6. Indian Theory of Evolution

Last year (2008) I received an email message stating that a discussion is being held on Darwin's theory of Evolution in Oxford University, (150th year of the theory) and to send an abstract for that discussion. Whether the article was selected or not is immaterial. The invitation to send such an abstract itself is a honour for a scholar on the subject. The importance of the conference of Ian Ramsay center of Oxford University was its title: "Religious responses to Darwinism 1859-2009". I liked this subject, since my opinions based on Indian Philosophy (Make note. Not religion. Philosophy and spirituality are the words I use) may be of help for the conference.

There are 5 principles important to Darwin's theory.

- 1 Probability and chance
2. Nature; Strength or power; Freedom for selection; and opportunity.
3. Ability to adapt and teleology
4. Noumenalism and essentialism about species
5. Tempo and mode in evolution.

For survival of fittest, natural selection is needed. Such natural selections have importance only in a context or geographical area where there is biodiversity of species. If there is no biodiversity (as in temperate areas) natural selection has no role or importance. In monoculture areas also it has no role. When a drastic change or mutation happens a monoculture society is totally destroyed. The word Noumenalism means the ability of a biodiverse sphere with numerous species for continuous survival, and know the natural changes prior to the occurrence of the change proper (a predictive capacity). This Noumenalism happens gradually in a biodiverse sphere exposed to natural changes and not suddenly.

Biodiversity

	Origin	survival
Fitness(strength). Basic	Lamarck Asa Grey	Darwin Asa Grey
Fitness (which is not basic)	Darwin Neutralism	Lamarck Neutralism

Now it is taught that biodiversity is the survival of fittest on the basis of strength (fitness) and its survival (permanence) is only a chance. Darwin didn't think like that. For example a seed A and seed B. A has more reproductive power. At present the seed is not selected by nature, but by man and the Governments who give subsidy. It is an artificial selection, not natural. A mutant gene selected artificially, will either die or lose its reproductive power, if a disease happens. In both cases, its race does not survive. But that selected by nature will survive. (Like a sickle cell gene of tropic survive Malarial disease). That means Darwin is not speaking about the Malthusian/Marxist theoretician's reproductive power or of the survival of crusaders in a foreign island. Darwin's fitness is the ability of different genes, to produce several seeds /children in a race and thus the ability to survive as a race. It is not an external force acting upon the needs of that particular race. But a freedom of choice of the race to act in an adverse situation and to survive at its best. If fitness value is $w=1$, all genotypes will survive as such. If it is < 1 one will become more prominent than other. (equality lost). Selection co-efficient $S=1-w$. That is the selection of Darwin happens in two stages. In creating a biodiversity, there is no relation for survival; and for keeping continuity of this diversity, the environments required for survival is related to adaptation. Its goal (teleology) is maximum adaptation of all races, without destroying any one race. When man lives in harmony with nature, mutual changes are produced and that history of changes is called Environmental history. How did environment influence human history? How did human actions change nature/environment? How those changes in turn affect man and other races of creatures. How this awareness made a reaction and protective instinct in human mind? All these are included in environmental history.

In 1992 the biodiversity of different nations shows India at 4th place and Indonesia at second. But if we take the species peculiar to each place, India is second and Indonesia is first and Mexico is behind. As we go to upper latitudes biodiversity is less. Because of this, in India we can understand how ancestors of tropical South India developed awareness of biodiversity, and need for its protection and how they devised laws/rules for breeding of races. This happened millennia before Darwin and Christ. They had the wisdom to leave nature alone, and not to build heavy *vaasthu* on coastal plains, to use a *pokkaali* seed of rice (which will be above water level even during floods so that produce is not lost in floods). It was the contact with India and its knowledge of theory of adaptation which influenced Europeans to think and experiment on these and find out themselves the truth behind it. Because they didn't have a biodiverse locality, they had to learn it from biodiverse Indian states. The resulting science is accepted but the cause for the science –Indian system– is discarded as religion, by scholars which is illogical.

16000 years back when Greeks were a wild people specialized in butchery and carcass processing associated with toolmaking for this purpose, Indians were civilized and had evolved as an agricultural community with scriptural knowledge and urban centers. Therefore, study of India and its scriptures will give the earliest evidence of human race and its consciousness evolution. Indian Advaita is equal and more to a grand unification theory. Darwinism is the first attempt of European mind to discover biodiversity of life, and its causes. But earliest Indian scriptures are discussions and debates, after study of such biodiversity and its causes, and the 6 Darsana give detailed analysis of organic, inorganic, macrocosmic, microcosmic field and find out the position of man in it. The root cause of all manifested and unmanifested things is Oorja or energy and from energy is born the entire cosmos. This wisdom at that age is the collective vision of human race at a remote past and needs to be studied for knowing human ancestor's intellectual evolution.

Indian theory of evolution starts from light and sound particle, proceeds through the Biodiverse universe and the evolution of human being as a spiritual Guru, the perfect Sathwik who realizes the Universal self. Kanada Vaiseshika and Pathanjala Yoga describes these two facets of evolution.

1 Unmanifested energy of highest frequency as light wave and particle. This is the subtlest. The observer who visualizes this experience it as Naada. Therefore, this is called Naadabrahman.

2 Subtler short waves of high frequency which are not observed by gross sense organs. The observer's eye which sees it is called Yogadrishti (Yogaprathyaksha). Based upon it, logical analytic thought called Prasamkhyanam happens. In this both Yoga and Samkhya are included.

3. The sathwik guna as light field is visualized as different forms of waves having vibratory frequencies and seemingly moving. From external things a wave enters body, mind, intellect and Athman in that order; and from inner Athman a wave moves to intellect, mind, body and external media in reverse order. By this two wave movement (gathi) and their meeting sensory perceptions (Indriyaprathyaksha) happen. This is the modern neurobiological energy. Vaiseshika theory deals with this. Though the waves are subtle, the observation is at gross sense organ level, physical.

From karya (effect) karana (cause) is not formed. It is from cause, effect is formed. Sath is cause and sense organ/external world is its effect. The first saamaanya (general) makes the visesha (specific) which are the orderly changed or evolved forms. The difference between them is in the speed of the waves. The causal energy gets denser in orderly fashion, and a dravya (object) is formed. When it is a dravya, the speed of movement decreases gradually and stops. The first form and maathra (unit) is called a aparamaanu (subatomic) in Vaiseshika. In a dravya, beyond paramaanu, no change or parinaama is possible. All dravya are made of 4 types of paramaanu.

Vaayu (Air) magnetic power.

Agni (fire) electrical power

Aapas (water) electromagnetic power

Prithvi (earth) all these 3 and Aakaasaparamaanu combines.

The creation after these paramaanu is known as Dravyaarambahm (beginning of Dravya) and this theory is called Arambahvaada (Theory of beginning).A visesha (in Vaiseshika) means a thing which had change in quality, due to change in unit measure. (Gunaparinama due to maathraaparinaama).

Paramaanus join to form an anu (atom).

Many anus join to form a thruti (molecule in which time is incorporated.timespace unit)

Several thruti join and form the Sthooladravya (gross object) which is visible to gross senses. This can be either ajaiva (inorganic, nonliving) or jaiva (living,organic). Examples for ajaiva is given as THrapu,seesa,loha,suvarna,rajatha etc which are all different types of metals .

Samyoga (union) is the natural quality of dravya(objects). By samyoga, Guruthwa (weight,gravity) increases. When the parts of a dravya are separataed (sithila) flexibility is obtained. In a parthivadhathu (prithwi with all 5 elements) in between anu (atoms) sneha (oil) enters and makes it sithila (separated).This is called samyoga of earth (adhesion). Parathwaaparathwa and parasparaapeksha (relativity in timespace,interdependence,order) are created due to desakaalasambandha (union of space and time).

Among the panchakarma (5 functions) the strongest is Gamana or gathi. In the order of Bala (strength) they are gamana,uthkshepana,avakshepana,prasarana and aakunchana .The last two happen in the mandalakshethra (field of spacetime).Paramanu's direction is face (mukham) and therefore, by paryaya it is the cause for change in direction(dikparivarthanahethu).

Gathi (Gamanam)	Energy in motion/movement (Kinetic)
Uthkshepanam	Repulsion upwards towards head
Avakshepanam	Attraction downwards (tail)
Prasaranam	Expansion
Aakunchanam	Contraction

Due to apratheeyamaana which is gathiroopa (potential energy) in dravya the gunapaksha (qualitative property of matter) and karmapaksha (properties of forces/powers) are different.Thus Dravyasamskara (culture of dravya) with different quality and function are created in each dravya (.It is this theory which is basic for the Varnadharm of human beings which are considered as Dravya).In this way , the single unmanifested cause is evolved/changed into manifold manifested prapancha (universe).In functions (karma) already evolved into a form of culture (samskara) we can find 3 types of samskara.

1 Vegam 2.Bhavana .3.Sthaapakam.Apart from these 3,two more called Bhramanasamskara and Kiranasamskara make a total of 5 samskara.

1 Vegam (Momentum).

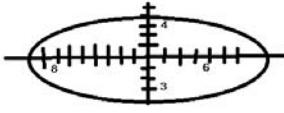
The niyathagathi (fixed movement) of a dravya with 100 paramaanu and that with 1000 paramanu are different. Each has a different speed and quality of dravya depending upon paramanu number in it (prathiparamaanukam).Vegam is a dravyaguna as well as the multiplied value of gathi (movement).

Gathigunithadravyaswenaprathipathi. We can measure , during each kshanam (moment) the gathi (movement) with measures like angula (inch) etc .In Astronomy Palaamgula is used for this.

2 Bhavana .

For a pinda with fixed movement (mass with fixed speed), the Vikshepakakarma in Dikvikshepa is called Bhavana. Dikvikshepa is the positional change in four directions due to speed of the object. The 4 directional speeds are:

4 Angula (inch) to Praag (South); 3 angula to Udag (north); 8 to west (praachi); and 6 to udeechi (East). 4 “ movement to forward and when this is lost the movement to back will increase .



3 Sthaapakam

In opposite direction (to the west) destruction of both happens. The samskara which is permanent is called sthaapakasamskara. Or sthithisamskara (Nitya /eternal) otherwise called Inertia .

4 Bhramanasamskara:

When Gamana and Avakshepana happen, due to these 2 movements revolution (Bhramana) is produced. Bhramana is the permanent accompaniment of Bhavana with gamanam (Movement of a mass with fixed speed moves and expands producing revolution). For sun, and other graham and nakshathra , this is explained with samskara like Parilambana (Laws of parallax) in a savya and apasavya (clockwise and anticlockwise) direction.

5 Kiranasamskara: One fixed paramanu and one moving paramanu (sthiraparamanu + gathiparamanu) have avakshepana and gamana always and this is what we called Bhramana . In this sthiraparamanu is avakshepaka and is samavayi . The avakshipthaparamanu is called samyogiparamanu. If the samavayiparamanu moves in Rijugathi (linear movement) the atomic group will be exact. But, because of the samyogabhramana (revolutionary movement) rise (sunrise) in different points is in a circular manner (Valana ,spiral) This is called kiranasamskara. Kirana is sunray. Like the movement of a group of rays the atomic (anu) movement is also spiral. There are innumerable kirana (rays) which are endless (anantham) and this is known as Chaagam. By them in this and the other worlds, all

communications, and functions happen. These are named as Yajna. Kiranasamskaara is Yajnasamskara/chaaga and is unmanifested and unknown and is the ultimate in science .

The kriyasamskara of dravya (science of vibratory motion of matter) ,gunasamskaara(vibration in quality) jnaanasamskaara (vibrations in knowledge-neurobiological) are known in this way and by this one cognizes the root cause “Vibration” for everything. (of a tharamgakana or quantum wave).

Differences in quality (gunabheda) are of 2 types.

Sannikrishta: colour,taste,smell,touch,sound etc

Asannikrishta : Measures,weights,Maanam(parimaanam),samkhya (numbers) etc.

In aakaasaparamaanu as unmanifested, in jalaparamaanu as manifested we find movement. We observe desadesantharapraphthi for a water wave (in ocean) .Only after observing tsunami waves, one can state this desadesantharapraphthi of oceanic waves. For a solid there is a limit, and we do not find this. In suble paramanu, we notice kampanasamskara(vibratory). Gathi is defined as Prathikshanam kampasamkhya. (Number of vibrations per second is movement). This definition of Kanaada is the definition of frequency. He says due to difference in frequency , different forms are created and that is the secret of diversity of forms in nature. The height,breadth of vibrations decide the form .The forms having same or similar appearance (Sajaatheeyam) and different appearance (Vijaatheeyam) are observed. In sajaatheeya objects, movement will also be similar. (Note that Jaathi of Kanaada does not represent Caste of English language). By the vyuthkramana of gathi , an object gets its breadth. These are inversely proportional.

When the speed is more (gathitheevra) = Vasthuvisthara is less (size of object is less)

When gathimanda (speed is less)= Vasthuvisthara increase (size increase).

Thus from size, one can know the paramanu and their speed in any object,says kanaada.

Paramaanu have dhaarana,aakarshana between them and by these they unite. This is called Sannikarsha. When two sajaatheeya objects unite, we get gathivisthara and this is called SAVARNNA (Resonance). Then, one will not produce inequality to the other. Both remain equal. When 2 vijaatheeya waves unite,in that mixed union, visthara is reduced (nonresonant,less resonant) and these are called AVARNNA and in such cases since there is inequality , inferiority to one happens. This is the law of dravya in which the quality of the cause determine the quality of effect. (Note that here also the terms savarnna,avaranna are not used by Kanada in the sense that we use it now.)

In the beginning of dravya creation,guna of all was aame. All were sajaatheeya. By mixture of dravya in different ratios, vijaatheeya dravya were created. Thus biodiversity also created. Samyoga creates dravya. For everything that had undergone union(samyoga) there is a classification. We can divide/separate them. Wherever there is separation there is Bhavana of Vega.

If there is dependence between 2 objects in a samyoga that samyoga is Samavayam. If it is not there it is called Sambhandham. In samavayam, one is main and the other is secondary. In sambhandham both have equal importance. (In male and female union also this rule was applied by vaiseshikas. In samavaya one of the partners –male or female is more important. In sambhanda female is always equal to male). In general functioning, fire unites in this way (here bioenergy). Dravyamisram is a simple combination of mixtures. Paakajasamyogam is chemical combustion or digestion. In this dravyamisra is not seen as similar.

Anu (atom) is paramanusamudaya (several paramanu) and anusamudaya (several atoms) is a dravya. (Matter). samjnakarmam (nomenclature) of matter is based on its Vaiseshikaguna. (special qualities). When prithwi (which is a prachaya of 5 elements made of their subtle paramanu) has union with Agni (energy of sun) the gross objects are created on it (Sthoolaarambham). In this way Kaashta, paashaana (wood, stone etc) become differentiated. Depending on the Anuprachaya is dravyamahathwa, and depending on it is samskaramahathwa. Thus the rays of forms also are different in their greatness. (Quantity of atoms, molecules changes the quantity, size, gravity of matter). Due to subtleness of the rays our eyes do not see the wave motion of the matter. Only the dravya with different forms is seen. (if we could see the subtle waves with our eyes we would have known that organic and inorganic matter have no difference at all) Therefore, we have to analyse the unknown, unmanifested from the seen, manifested and use our logic to understand the real nature of things. By the analytic thought of all seen objects, their manifested order, rhythm etc we get Samkhyajnaanam which is beyond senses, and abstract. Order is formed due to time and space. To know it one needs control of Chitha. Kramaprathyaksha (perception of order) is not sensory perception but transcendental and Samkhyam.

Just as the gross matter originated by samyoga of atoms of Prithivi, gross body originate by union of gross body. All animals (cow, horse, man etc) are yonija (born from a womb) and depend upon union of a couple. Those who do not depend on such union are called Ayonijam. In this way 14 types of Bhoothasarga (creation of elements) happened first. One among them is human beings.

7.7. Evolution of man as a rational, logical being with a compassionate heart and intellect :

Once a human being is born, his kriyadharma is based on his gunadharma (qualities determine actions). Predominant Sathwaguna makes a person think, speak and act in more perfect manner than one with Thamoguna and rajoguna. Tendencies, concentration, cognition, memory and behavior etc also depend upon this. According to this human beings are having certain varnadharma based on which Guna (quality) predominates. This is a functional classification based on quality. This is different from Asramadharma, which is based on 4 stages of life in a man's chronological age.

If we want, we can choose sajaatheeya and vijaatheeya individuals and create pure and mixed races and preserve these races forever. This samyoga, samavaya and sambandha combinations can yield numerous species/races and a biodiverse universe is seen around. Only after observing the natural

selection for a very long period Kanaada might have made his formulations and theories which are more scientific than the western counterparts.

Jaathi means one which is Jaatha (born). Which ever is born is a jaathi and is given a class (morphological classification fitting into sajaatheeya and vijaatheeya and mixed). Jaathi include all small and big animals, birds, insects, plants and man. Not just man as a caste. To preserve each of these races of species, certain special rules of union had to be established. In this method, utmost care is taken not to have any contradiction between the order of creation of a supreme God/Nature and theory of evolution by natural selection, and methods of preserving all these species and creating more mixed races by human intervention. As long as the original races are preserved in their pristine pure state and protected from mixing and perishing by such mix, man is not interfering in natural selection and God's order of creation. Therefore, if the west understands Indian theory of evolution, the argument between Darwinism and Biblical creation will be solved. Such a complete analytical and scientific theory of evolution is not present in any other scripture in any other part of the world.

Evolution of man is never complete or perfect until and unless one acquires a pure sathwik consciousness. A spiritually evolved personality with a intellectual and logical interpersonal intrapersonal intelligence, and compassion for all living things on earth is the ideally evolved Rishi or most perfect human being. Just by getting a human birth, evolution of man is not completed. India had several sages who had attained this spiritual perfection. In recent times, Mahathma Gandhi was one such individual who by reaching spiritual zenith, imparted his share for entire India and world as a near perfect model of completely evolved homosapiens.

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